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**SIXTEEN SELECT IDYLS**

**OF**

**THEOCRITUS.**



**LONDON :**  
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# SIXTEEN SELECT IDYLS

OF

## THEOCRITUS;

CHIEFLY FROM THE TEXT OF MEINEKE:

WITH ENGLISH EXPLANATORY NOTES AND COPIOUS  
INDEXES.

By D. B. HICKIE, LL.D.

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'Εν τοῖς Βουκολικοῖς, πλὴν ὀλίγων τῶν ἔσθων, ὁ Θέοκριτος ἐκτετυχίστατος. — LONGIN. xxxiii. 4.

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*For the Use of Schools.*

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ΘΕΟΚΡΙΤΟΥ ΕΙΣ ΤΗΝ ἙΑΥΤΟΥ ΒΙΒΛΟΝ.

Ἄλλος ὁ Χῖος· ἐγὼ δὲ Θεόκριτος, ὃς τάδ' ἔγραψα,  
Εἰς ἀπὸ τῶν πολλῶν εἰμὶ Συρηκοσίων,  
Τῖος Πραξαγόραο, περικλειτῆς τε Φιλίνης·  
Μοῦσαν δ' ὀθνεῖην οὔ ποτ' ἐφειλκυσάμην.

ON  
THE LIFE AND WRITINGS  
OF  
THEOCRITUS.\*

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WE have little transmitted to us concerning the life of Theocritus ; and this little is involved in contradiction, and obscured by conjecture. Even his age and country have been the subjects of controversy with grammarians and commentators. The relations of Suidas† and Gyraldus, among others, are strangely confused and indeterminate.

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\* Abridged from Polwhele's Dissertation.

† We are told by Suidas, that Theocritus was a Chian, and a rhetorician ; but that there was another Theocritus, the son of Praxagoras and Philinna, though some say of Simichidas, a Syracusan. Others say " he was born at Cos, but lived at Syracuse." Another Greek account, usually prefixed to our poet's works, asserts that " Theocritus the Bucolic poet was born at Syracuse," and that his " father's name was Simichidas." Gyraldus says, " some have thought him of Cos, some of Chios."

But from his own works we might extract enough to convince us, that he was a Syracusian; that Praxagoras and Philinna were his parents; and that he flourished under Hiero and Ptolemy Philadelphus, both in Sicily and in Egypt. Of the former, his twenty-second Epigram is a sufficient testimony\*; and of the latter, his two famous panegyrical Idyls. From the Commentator on Polybius we learn that Hiero, the King of Syracuse, began his reign about 275 years before the Christian æra.†

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\* This Epigram is inserted in this edition, on the back of the titlepage. The chief object of the poet in writing it, though perhaps it may not appear at first sight, was, no doubt, to take all possible precaution to be distinguished from the rhetorician of the same name. The last verse of the Epigram is an honest declaration, that the poet had not been a plagiarist, like many of his predecessors and contemporaries. In the poem called *Ibis*, attributed to Ovid, we find this distich: "*Utque Syracosio præstricta fauce poetæ, Sic animæ laqueo sit via clausa tuæ.*" Some commentators on this passage suppose Empedocles, who was a poet and philosopher of Sicily, to have been the person pointed at: others think that Ovid, by mistake, might have confounded Theocritus the rhetorician of Chios, who was also a poet, with Theocritus of Syracuse; for the former, as Plutarch (*Sympos.* book ii.) and Macrobius (*Saturn.* vii. 3.) testify, was really executed by Antigonos, for being unseasonably and imprudently witty at that monarch's expense.

† Though the exploits of Hiero the First are recorded greatly to his advantage by Polybius, in the second book of his History; though he had many virtues, had frequently signalised his courage and conduct, and distinguished himself by several

As our poet seems to have been dissatisfied with the cold attentions of the Syracusan monarch, who was more distinguished in the character of a warrior than a patron of learning, we may attribute to this circumstance his departure from Sicily into Ægypt: the court of Alexandria was the nurse of the Muses. It is rather remarkable that we know scarcely any thing of Theocritus, but what may be gathered from himself. Independently of this internal evidence, we might determine the place of his birth, from the allusions of his imitator Virgil\*,

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achievements in war, yet he seems, at least in the early part of his reign, not to have expressed any great affection for learning, or learned men. This is supposed to have given occasion to the sixteenth Idyl, inscribed with the name of Hiero; where the poet asserts the dignity of his profession, complains that it met neither with favour nor protection, and in a very artful manner touches upon the virtues of this prince, and insinuates what an illustrious figure he would have made in poetry, had he been as noble a patron as he was a subject for the Muses.

In his voyage to Egypt he touched at Cos, an island in the Archipelago, not far from Rhodes, where he was honourably entertained by Phrasidamus and Antigenes, who invited him into the country to celebrate the festival of Ceres. See Idyl vii.

\* Virgil. Ecl. iv. 1.: "Sicelides Musæ, paulo majora canamus." Ecl. vi. 1.: "Prima Syracosio dignata est ludere versu Nostra, neque erubuit sylvas habitare Thalia." Ecl. x. 1.: "Extremum hunc, Arethusa, mihi concede laborem." He is called "a Sicilian poet" by the Emperor Julian; "Siculæ telluris alumnus," by Terentianus Maurus, de Metris, vs. 407.; and is said to be "Sicula tellure creatus," by Manilius, ii. 40.

and the casual intimations of Julian, Terentianus Maurus, and Manilius. But here our views are circumscribed; and we vainly look around us for a detail of his life.\*

As a pastoral writer, he found every advantage in the delicious climate and luxuriant landscapes of Sicily. No country could have presented him with a more beautiful assemblage of rural images. The picturesque scenery of the hills and the valleys, diversified beyond description; an almost infinite variety of trees and shrubs; the grottoes, precipices, and fountains, of the most romantic appearance; and the sweetness and serenity of the skies; all these concurred with the tranquillity of retirement in awakening the Muse, and inspiring the Pastoral numbers.

The pieces of Theocritus are the result of his own accurate observation. He described what he saw and felt. His characters, as well as his scenes, are the immediate transcript of nature. We may

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\* Theocritus is said to have been the scholar of Philetas and Asclepiades, or Sicelidas. Philetas was an elegiac poet, of the island of Cos, had the honour to be preceptor to Ptolemy Philadelphus, and is celebrated by Ovid and Propertius. The latter was an imitator of his writings, as we learn from himself, iii. 1. 1.: "Callimachi manes et Coi sacra Philetæ, In vestrum, quæso, me sinite ire nemus." Sicelidas was a Samian, and a writer of Epigrams. Theocritus mentions both of these with honour, Idyl vii. 40.

well imagine, that the shepherds and the herdsmen, surrounded by their flocks and their cattle, piped before him the current songs of the times; and that he was frequently a witness of their dialogues and contentions; heard their proverbial speeches, transcribed their manner, and caught from their lips the very vulgarisms which characterise his ruder Idyls. Such was the foundation of his Pastorals, original both in matter and form; the more rustic of which were probably composed in the earlier part of his life, before he left his native island, allured by brighter prospects.

That he had a very early propensity to this species of composition, and that his genius was originally formed for it, in preference to any other, may be inferred from his frequent recurrence to the woods and plains, in works of a contexture and complexion by no means resembling the Pastoral; and from the interspersions, indeed, through all his productions, of such similes and allusions as are evidently the offspring of the country. But his genius was not confined to a particular species of writing. Though not fervid or bold, it was versatile and penetrating. The refined age of Theocritus was equally favourable to compositions where the fashions and foibles of men are humorously displayed. Wit can only exist amidst ease and security. At a period of high civilisation, there arise checquered and complex characters,



variously shaded by folly, and assuming a diversity of transitory shapes. Hence the manners become the subject of observation, and afford ample scope for the exercise of ridicule. These fleeting traits of a civilised people by no means escaped the penetration of Theocritus.

But he had not only the opportunities of contemplating, in his own country, the beautiful forms of nature, and the diversified appearances of life: he enjoyed the additional advantages of travel. The prospect of Ægyptian manners and customs, and pursuits so different from those of Sicily, must have enlarged his knowledge of mankind; and the rich and extensive pastures on the banks of the Nile have delighted his rural imagination. But, during his residence in Ægypt, his genius and his taste must have been enlightened and refined by the polite conversation of a court, where literature was associated with elegance and splendour; and where emulation was excited and cherished by princely munificence. And not only the Muses flourished under the auspices of a Ptolemy; but literature in general was highly cultivated and improved.\*

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\* We have every reason to imagine that he met with a more favourable reception at Alexandria, than he had experienced at Syracuse, from the encomiums on Ptolemy contained in *Idyl xvii.*, where he rises above the pastoral style, and shows that he could,

The labours of the Seventy Interpreters at the Alexandrian court form a celebrated epoch in the annals of learning. That our poet availed himself of these labours, and frequently snatched a grace from sacred writ, no one will doubt, who peruses his most finished pieces with attention. It was under the patronage of Ptolemy, that his contemporary bard Callimachus composed those Hymns to his fabled Gods, which evidently borrowed some portion of their beauty from the same sources : and possibly the more ancient writers of Greece might have drawn sentiments and imagery from scripture. There is often discoverable in Pindar a spirit of oriental grandeur ; and we trace, in many passages of Homer, resemblances apparently imitative of these divine originals. It is not to be wondered, that such elegant enjoyments should have kindled the gratitude of our poet ; and have produced that panegyric on his royal patron, which, in point of animation, delicacy, address, and well appropriated

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on an occasion, as Virgil did afterwards, exalt his Sicilian Muse to a sublimer strain. He derives the race of Ptolemy from Hercules ; he enumerates his many cities, describes his great power and immense riches, but above all he commemorates his royal munificence to the sons of the Muses. Towards the conclusion of Idyl xiv. there is a short, but very noble panegyric on Ptolemy. In Idyl xv. he celebrates Berenice, the mother, and Arsinoë, the wife of that prince.

compliment, may be considered as the first of encomiastic performances.

These corresponding felicities of genius and situation was it the fortune of Theocritus to possess. It is to these that we owe his most original and interesting works; though to his perfect acquaintance with fabulous antiquity we are indebted for no mean effusions of the Heroic Muse; while his other productions, of various character, still further evince the versatility of his talents, the extent of knowledge, and the elegance of his friendships.

This great diversity of pieces hath been transmitted to us, except the Epigrams indeed, under the title of Idyls; a term which, according to its general import, is doubtless well applied to a collection of miscellaneous poems.\* Heinsius observes, that the ancients gave this title to the poems before us, to express their variety. Thus have we the *Sylvæ* of Statius, and *Edyllia* of Ausonius. But as *εἰδύλλιον*, a diminutive of *εἶδος*, may signify *a little picture*, or *image*, it may, in this sense, be applied, with peculiar propriety, to the Miscellanies of Theocritus; which are, every where, replete with lively and natural representation; and paint all the objects they describe.

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\* Besides the Idyls and Epigrams now extant, Theocritus is said by Suidas to have written *Prætides*, *Hopes*, *Hymns*, *Heroines*, *Dirges*, *Elegies*, and *Iambics*.

On a general view of the Greek Idyls, their dialect is an obvious and striking feature. The Doric dialect, in which they are for the most part written, was, of all others, best adapted to the subjects, the characters, and simplicity of the sentiment. It possesses an inimitable charm, that can never be transfused in the most happy translation. It hath a modulated sweetness which melts upon the ear, at the same time that its wildness and rusticity often characterise the personages who use it. In the age of Theocritus, this species of the Doric, much softer and smoother than the old dialect of the Dorians, was current in many parts of Greece ; another adventitious circumstance much in favour of our Poet. Hence his versification derives a melody, which no one of the ancients hath equalled ; while the frequent recurrence of the dactyl gives it an ease and lightness more peculiarly graceful in the pastoral Idyls.

With respect to the general sentiment, there is a clearness, a simplicity, a sportive vivacity, that must always please : but there are few strokes of the sublime ; few fervid aspirations of fancy. There is no want of vigour ; yet there is little enthusiasm. We, in some instances, meet with a surprising thought, with a wonderful degree of animation : but though we are often charmed, we are seldom astonished. There is always a justness in the combination ; all is natural and appropriated ; but

there is a regular and equable tenor in the thoughts as well as the language. The passions are tenderly and simply expressed : the complaints of love are drawn from the very bosom of nature ; and the situations have peculiar beauty. But the soul of Theocritus was not tuned to sensibility. He had less feeling, though more judgement than Bion. From the turn and manner of his composition we may infer, that he generally trusts to his own stock of ideas, to his own powers of invention.

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**SELECT IDYLS**  
**OF**  
**THEOCRITUS.**



## ΘΥΡΣΙΣ, Ἡ ὨΔΗ΄.

Εἰδῶλλον α΄.

ΘΥΡΣΙΣ, ΠΟΙΜΗΝ, ΚΑΙ ΛΙΠΟΛΟΣ.

ΘΥΡΣΙΣ.

Ἄδύ τι τὸ ψιθύρισμα καὶ ἅ πίτυς, αἰπόλε, τήνα,  
Ἄ ποτὶ ταῖς παγαῖσι μελίσδεται· ἄδὺ δὲ καὶ τὸ

**ΘΥΡΣΙΣ, Ἡ ὨΔΗ΄.** THYRSIS, or THE SONG. In this Idyl the poet relates the unhappy fate of Daphnis, who was considered as a hero among the Sicilian shepherds. The subject is introduced by a dialogue between Thyrsis and a goatherd. — This has ever been esteemed a beautiful poem, from the time of the Roman imitator to the present day. Its characters seem to maintain a superior rank, in point of civility : and a delicacy of sentiment pervades the whole, with scarcely any mixture of vulgarity. The situations of the scene are pleasingly shifted ; and we no sooner commence an acquaintance with Theocritus, than we are presented with a delightful specimen of his talents in painting.

**Εἰδῶλλον.** This properly signifies a small Picture, or Representation : — a short Poem. It is a diminutive of εἶδος.

1. Ἄδύ τι. This and the following verse have long exercised the ingenuity of the critics, whose various conjectures may be seen in Kiessling's note. Constr. with Valckenaër, Αἰπόλε, ἡδὺ

τι ἐστι τὸ ψιθύρισμα, καὶ ἡ πίτυς ἐκείνη, ἢ μελίσσεται πρὸς ταῖς πηγαῖς, Something sweet, o goatherd, is the whisper, and sweet is the pine, which, &c. Reiske for ἅ, in the second verse, reads ἅ, and makes τὸ ψιθύρισμα the object of μελίσσεται, thus : καὶ ἐκείνη ἡ πίτυς, ἃ αἰπόλε, ἢ πρὸς ταῖς πηγαῖς οὖσα, μελίσσεται ἡδὺ τι τὸ ψιθύρισμα, καὶ σὺ, &c. Both this pine, &c. The former construction is preserved in the ancient Latin version of Eobanus Hessus : “ Ædopol dulcis hic est vicinus strepitus auræ, Dulcis et hæc strepitu fontes prope consita pinus.” — Theocritus wrote in the Doric dialect, which very frequently puts a for η : thus, ἅ, ἄδὺς, παγά, for ἡ, ἡδὺς, πηγῇ. See Matth. Gr. Gr. § 10. The Dorians also said τήνος, τήνα, τήνω, for ἐκείνος, ἐκείνη, ἐκείνω, (Matth. Gr. Gr. § 150.), and ποτὶ for πρὸς. They substituted σδ for ζ, as in μελίσδεται (Matth. Gr. Gr. § 15.); for the present tense συρίζεις, συρίξει, they said συρίσδες, σύρισδε, or τυρίσδες, τύρισδε, (Matth. Gr. Gr. § 15. § 200. 2.) ; and for the infinitive συρίζειν they wrote συρίσδεν.



Τυρίσδες· μετὰ Πᾶνα τὸ δεύτερον ἄθλον ἀποιοῇ.  
 Αἶκα τήνος ἔλη κεραὸν τράγον, αἶγα τὸ λαψῇ·  
 Αἶκα δ' αἶγα λάβη τήνος γέρας, ἐς τὲ καταρρέει 5  
 Ἄ χίμαρος. χιμάρῳ δὲ καλὸν κρῆς, ἔστε κ' ἀμέλξης.

## ΑΓΠΟΛΟΣ.

Ἄδιον, ὦ ποιμᾶν, τὸ τεὸν μέλος, ἧ τὸ καταχῆς  
 Τῆν' ἀπὸ τᾶς πέτρας καταλείβεται ὑψόθεν ὕδωρ.  
 Αἶκα ται Μῶσαι τὰν οἶδα δῶρον ἄγωνται,  
 Ἄρνα τὸ σακίταν λαψῇ γέρας· αἱ δὲ κ' ἀρέσκη 10  
 Τήναις ἄρνα λαβεῖν, τὸ δὲ τὰν αἶν ὕστερον ἀξῇ.

See Matth. Gr. Gr. § 202. 11. For σὺ they said τὸ, whence grammarians derive the Latin *tu*. Other peculiarities will be noticed *en passant*.—Τὸ ψιθύρισμα. Virgil, Ecl. viii. 22. “*Mænalus argutumque nemus pinosque loquentes Semper habet.*” Comp. Ecl. i. 56. v. 82. vii. 1. and Pope, *Eloisa* to Abelard, vs. 155.

3. Μετὰ Πᾶνα. Thus also Virgil, Ecl. v. 49. “*Tu nunc eris alter ab illo.*” Comp. Longus, *Past.* ii. p. 64. ed. Schæf.

4. Αἶκα. Doric for εἶκε, *if perchance*. Matth. Gr. Gr. § 14. The Doric κα for κέ, or κέν, i. e. ἂν, is always long. Comp. vs. 6.—Λαψῇ. Doric for ληψῇ. Matth. Gr. Gr. § 242.—5. Ἐς τὲ καταρρέει. Literally, *devolves to thee*: “*ad te defluit.*” Thus Horace, *Od.* i. 28. 28. “*Tibi defluat æquo a Jove.*” Comp. Callimach. *Frægm.* 96. Ἐς τὲ is Doric for εἰς σέ. Matth. Gr. Gr. § 145. 4.—6. Κρῆς. Doric for κρέας. Valckenaër and D. Heinsius prefer the latter, in order to preserve the bucolic dactyl in the fourth place.—Ἔστε κ' ἀμέλξης. *Until you milk it.* Some critics, supposing ἔστε, “*donec,*” to be derived from ἔως, write ἔστε. The particle κέ, before a vowel κέν, is used for ἂν by the poets. See vs. 4. Ἔστε κ' together require a subjunctive mood. Comp. v. 22. vi. 32.

Ζ. Καταχῆς. Doric for καταχῆς,

*loud-sounding, resounding*. This has been misunderstood by the old Latin translator, who renders it “*effusa aqua,*” as if it came from καταχέω. Κατὰ in composition sometimes implies an excess. Reiske constructs this passage thus: τὸ σὺν μέλος καταλείβεται ἀπὸ τοῦ στόματος ἥδιον ἢ ἐκείνο τὸ καταχῆς ὕδωρ ἀπὸ τῆς πέτρας καταλείβεται. Jacobs’ arrangement is, perhaps, preferable: τὸ σὺν μέλος, ὃ ποιμῆν, ἥδιον ἢ ἐκείνο τὸ καταχῆς ὕδωρ καταλείβεται ἀπὸ τῆς πέτρας, in place of the more usual δ καταλείβεται. See Matth. Gr. Gr. § 472. 4. who supplies ἐστίν. This seems to have been copied from Homer, *Odys.* B. 17. Comp. Hesiod, *Theog.* 786. Virgil, Ecl. v. 45. seqq. 83. seqq.—9. Μῶσαι. Doric for Μοῦσαι. The Dorians often put ω for ου. So *βοικόλος* for *βουκόλος*, *βῶς* for *βοῦς*, &c. See Matth. Gr. Gr. § 14. p. 42.—Οἶδα. This is from οἶς, a poetical form of οἶς. See Matth. Gr. Gr. § 73. 2. § 80. 7.—10. Σακίταν. Doric for σηκίτην, *stall-fed*. Here it signifies *well-fed*. It is properly an epithet of any young animal, which, for want of its mother’s milk, has been brought up in the house.—Αἱ δὲ κ' ἀρέσκη. For εἶκε δ' ἀρέσκη. Comp. vs. 4.—11. Ἀξῇ. Thou shalt bear off as thy reward. Δῶρον or γέρας may be supplied.

## ΘΥΡΣΙΣ.

Λῆς, ποτὶ τῶν Νυμφᾶν, λῆς, αἰπόλε, τᾷδε καθίζας,  
 Ὡς τὸ κάταντες τοῦτο γεώλοφον ἄτε μυρῖκαι,  
 Τυρίσδεν; τὰς δ' αἶγας ἐγὼν ἐν τῷδε νομευσῶ.

## Αἴπο' Ἄοσ.

Οὐ θέμις, ᾧ ποιμᾶν, τὸ μεσαμβρινὸν οὐ θέμις ἄμμιν 15  
 Τυρίσδεν· τὸν Πᾶνα δεδοίκαμες· ἥ γὰρ ἀπ' ἄγρας  
 Τανίκα κεκμακῶς ἀμπαύεται· ἐντὶ δὲ πικρὸς,

12. Λῆς. That this is Doric is manifest from Anacreon, x. 6. It is put for λᾶς, the second person of the defective verb λᾶω, of the same signification as δέλω. But the verb λᾶω does not exist except in its contracted and Doric forms. — Ποτὶ τῶν Νυμφᾶν. Doric for πρὸς τῶν Νυμφῶν, by the Nymphs. The Nymphs meant here are the Muses. Comp. v. 140. — Τῷδε καθίζας. For τῷδε καθίσας, sc. ἐαυτόν. Τῷδε is itself put for ἐν τῷδε χώρᾳ, i. e. ἐνταῦθα. See Bos, Ellips. v. χώρα. — 13. Ὡς. Doric for οὗ, where. See Hermann, Rat. Gr. Gr. p. 114. Where this sloping hillock is. Harles and Kiessling consider ὡς put here for πρὸς. The latter thinks the rule laid down by Porson, Euripides, Phoen. 1415. that ὡς is not used for εἰς and πρὸς, except with reference to persons, does not extend beyond the Attics. See Hermann on Viger, p. 807. Ruhnken, Epist. a Tittmann, p. 186. Poppo, Obs. in Thuc. p. 222. and Ernesti on Xenophon, Mem. ii. 7. 2. — Ἄτε μυρῖκαι. Supply εἰσι: and where are, &c. — 14. Τυρίσδεν. See notes on vss. 1. 3. — Τὰς δ' αἶγας. Virgil, Ecl. v. 12. "Pascentes servabit Tityrus hædos." — Ἐν τῷδε. Supply χρόνῳ: in the mean time. — Νομευσῶ. The Doric future for νομεύσω. The Dorians circumflexed the last syllable of the future. See Matth. Gr. Gr. § 212.

15. Ὁ ποιμᾶν. The dramatis personæ of pastorals are bubulci, neatherds; upiōnes, shepherds; and caprarii, goatherds. The rank of these

characters was in the order they are here mentioned. The goatherds worshipped Pan, as their preceptor in the art of singing and playing on the pipe. The neatherds and shepherds were disciples of Apollo and the Muses. In Virgil, however, Georg. i. 17. we read "Pan ovium custos," and in Ovid, Fast. ii. 277. "Pan erat armenti custos." — Μεσαμβρινόν. Doric for μεσημβρινόν, and this for κατὰ τὸν μεσημβρινὸν χρόνον, at the noontide hour. Comp. x. 48. — Ἄμμιν. Dat. pl. Æol. for the Doric ἄμιν, and the common ἡμῖν. — 16. Τὸν Πᾶνα δεδοίκαμες. The goatherd being requested to play on the pipe, excuses himself by saying he could not do this at noon, while Pan, whom he revered as his God, was asleep; but Thyrsis might do it with impunity, because he did not live under the same obligation. See Dacier on Horace, Od. iii. 29. 24. "caretque Ripa vagis taciturna ventis." Δεδοίκαμες for δεδοίκαμεν. The Dorians change the termination μεν of the first person plural in all tenses into μες. See Matth. Gr. Gr. § 200. 3. — Ἡ γὰρ. Here ἥ is equivalent to οὕτως; both particles, therefore, coincide with the Latin "profecto enim." See Hoogveen, and Viger, vii. § 7. 6. — 17. Τανίκα. Doric for τηνίκα, then. — Κεκμακῶς. Doric for κεκμηκῶς. — Ἀμπαύεται. Doric and poet. for ἀναπαύεται. — Ἐντὶ δὲ πικρός. Horace describes Faunus as a choleric God, Od. iii. 18. Ἐντὶ is Doric for ἐστὶ. See Matth. Gr. Gr. § 217. Comp. xi. 46. It is

Καί οἱ αἰὲς δριμεῖα χολὰ ποτὶ ρινὶ κάθηται.  
 Ἀλλὰ τὸ γὰρ δὴ, Θύρσι, τὰ Δάφνιδος ἄλγεα εἶδες,  
 Καὶ τᾶς βωκολικᾶς ἐπὶ τὸ πλεόν ἴκεο Μώσας· 20  
 Δεῦρ' ὑπὸ τὰν πτελέαν ἐσδάμεθα, τῷ τε Πριήπῳ  
 Καὶ τᾶν Κρανιαδῶν κατεναντίον, ἅπερ ὁ θῶκος  
 Τῆνος ὁ ποιμενικὸς καὶ ταὶ δρύες. αἱ δέ κ' αἰέσσης,  
 Ὡς ποκα τὸν Λιθύαθε ποτὶ Χρόμιν ἄσας ἐρίσδων,  
 Αἰγὰ τέ τοι δωσῶ διδυματόκον ἐς τρὶς ἀμέλξαι. 25  
 Ἀ δὴ ἔχοισ' ἐρίφως ποταμέλξεται ἐς δύο πέλλας,  
 Καὶ βαθὺ κισσύβιον, κεκλυσμένον ἀδεί καρῷ,

also used for *είσι*. Comp. v. 109. xi. 45.—18. Ποτὶ ρινί. See note on vs. 1. Persius, v. 91. "Ira cadat naso, rugosaeque sanna."

19. Τὸ γὰρ δὴ. Comp. vss. 2. 4. 10. Edwards justly remarks here, that *δὴ* is not a superfluous particle, as Viger imagined: there is no such thing in the Greek language. Particles have been said to be expletives, only because they have not been understood.—20. Τᾶς βωκολικᾶς. Doric for τῆς βωκολικῆς.—Ἐπὶ τὸ πλεόν. *Ad summum*; the comparative for the superlative: *Τιου* *hast arrived at the highest perfection of the bucolic Muse*. But Portus says: "In carmine bucolico majorem quam ego progressum fecisti." Comp. Pindar, Nem. vi. 39. Herod. vi. 126. Horace, Epist. ii. 1. 32. Ἴκεο is Ionic for ἴκω, 2. a. of ἰκνέομαι.—21. Ἐσδάμεθα. Doric for ἐξδάμεθα. What follows is Doric gen. for τοῦ τε Πριήπου. Here statues of Priapus and the fountain Nymphs are meant.—22. Κρανιαδῶν. Some incorrectly write Κρανιαδῶν. The Dorians never change the termination *ων* of the genitive of the third declension into *ων*. See Bentl. Opusc. Philol. p. 117. ed. Lips. Matth. Gr. Gr. § 74. Comp. v. 148.—Ἄπερ. *Where indeed*. Com. Hoogeveen, and Viger, vii. § 10.—23. Αἱ δέ κ' αἰέσσης.

Comp. vss. 5. 10.—24. Ὡς ποκα. Doric for ὥς ποτε. The construction of the following words is, ἦσας ἐρίφων πρὸς Χρόμιν Λιθύθηεν: *Thou didst sing contending with Chromis from Libya*. Λιθύαθε is Doric for Λιθύθηεν, i. e. ἀπὸ τῆς Λιθύης. The final *ν* is rejected on account of the metre.—25. Ἐς τρὶς ἀμέλξαι. *To milk three times*, i. e. to be milked as often as three times. For the Doric future δωσῶ, see note on vs. 14.—26. Ἐχοῖσα. Doric for ἔχουσα ἐρίφους προσαμέλξεται: *Although having two kids it shall be further milked to the quantity of two pails*. The Dorians, for *ουσα* the feminine termination of the participle, used *ουσα*, not only in the present, but also in the 2. aor. See Matth. Gr. Gr. § 202. 12. Comp. vi. 30. For the future middle used as a future passive, see Matth. Gr. Gr. § 496. 8. Fischer on Aristophanes, Plut. 114. and Porson on Euripides, Med. 336. "Bis venit ad muletram, binos alit ubere foetus." Virgil, Ecl. iii. 30.

27. Καὶ βαθὺ κισσύβιον. Supply δώσω. A splendid description of a drinking-cup. Warton observes that this cup was a most capacious vessel, which the Sicilian shepherds used to fill with milk, wine, or other beverage. Theocritus has adorned it, in propor-

Ἀμφῶες, νεοτευχες, ἔτι γλυφάνοιο ποτόσδον·  
 Τῷ περὶ μὲν χεῖλῃ μαρύεται ὑψόθι κισσός,  
 Κισσὸς ἐλιχρῦσῳ κεκονισμένος· ἃ δὲ κατ' αὐτὸν 30  
 Καρπῷ ἐλιξ εἰλείται ἀγαλλομένα προκόοντι.  
 Ἔντοσθεν δὲ γυνὰ, τὶ θεῶν δαίδαλμα, τέτυκται,  
 Ἀσκητὰ πέπλω τε καὶ ἄμπυκι· πὰρ δέ οἱ ἄνδρες  
 Καλὸν ἐθειράζοντες ἀμοιβὰδ' ἄλλοθεν ἄλλος  
 Νεικεῖουσ' ἐπέεσσι· τὰ δ' οὐ φρενὸς ἅπτεται αὐτᾶς. 35  
 Ἀλλ' ὅκα μὲν τήνον ποτιδέρεται ἄνδρα γελεῦσα,

tion to its size, with an abundant variety of sculpture. In the formation and selection of the pastoral imagery, with which it is ornamented, the judgment of the poet is no less conspicuous than his invention. Though he has minutely described every figure, he is no where tedious. Virgil has been unfortunate in his imitation of the passage before us. The cup of Theocritus did not belong to Virgil's age or country.—The conjunction καὶ at the commencement of this verse is correlative to τε in vs. 25.—Κισσόβιον was a cup made originally of ivy wood, and afterwards of any other wood, and at first had only one handle. It was peculiar to rustics and shepherds.—Κεκλυσμένον ἄδει καρφῷ. *Polished with sweet wax.* We sometimes use the term *washed*, when speaking of articles coloured with silver. Theocritus alludes to the art *κηρογραφία*, which was much in fashion in his time, both among the Egyptians and Sicilians. It was called *ἐγκαστική*, from the fire used in annealing the colours. See Robinson's *Antiq. Gr.* iv. 14. Vitruv. vii. 9. Ἀδεί καρφῷ is Doric for ἡδέϊ καρφῷ.—28. Νεοτευχες. Thucydides, iv. 80. writes νεότευκτον.—Ποτόσδον. Doric for προσόσον.—29. Τῷ. Doric for τοῦ, and this put for οὐ, around whose brim, &c.—Μαρύεται. Doric for μῆρύεται, winds itself. Virgil, *Ecl.* iii. 38. "Lenta quibus torno facili superaddita vitis

Diffusus hedera vestit pallente corymbos."—30. Κεκονισμένος. *Sprinkled, bestrewn, interspersed.* Here we are to understand the ivy as interwoven with the flowers of *helichryse, aurelia*, or *yellow cassidony*, supposed to be the "Gnaphalium Stoechas" of Linnæus. Schreber thinks the ἐλιχρυσος to be a pigment of golden colour.—31. Ἐλιξ. *The tendril.* Creech and Whaley have translated this a *kid*, led astray, no doubt, by the Latin "*capriolus*," which signifies a *tendril* also. Fishlake in his translation of Buttman's Lexilogus renders ἐλιξ εἰλείται, "the ivy winds round."

32. Ἔντοσθεν. *Within*, i. e. under the arbour formed by the ivy.—Γυνή. Doric for γυνή. For the situation of τὶ in this verse, see Hermann, *Emend. Rat. Gr. Gr.* p. 95. Matth. *Gr. Gr.* § 487. 6.—33. Ἀμπυκι. The ἄμπυξ was a *band*, or *fillet*, for binding the hair on the forehead. The hair braided into a crown, and bound by a fillet, was also called ἄμπυξ. See Spanheim on Callimachus, *H. Cer.* 125. Πὰρ is Doric by apocope for παρὰ. *Comp.* vii. 112.—34. Καλὸν ἐθειράζοντες. *Having beautiful long tresses.*—35. Νεικεῖουσι. *Neikeō* is a poetical form for νεικέω.—Τὰ δ' οὐ φρενὸς. *But these things affect not her heart.*

36. Ἀλλ' ὅκα μὲν. *But one time, &c.* Ὅκα is Doric for ὅτε. So in the next verse ἄλλοκα for ἄλλοτε.—Ποτι-

\* Ἀλλοκα δ' αὖ ποτὶ τὸν ῥίπτει νόον. οἱ δ' ὑπ' ἔρωτος  
 Δηθὰ κυλοιδιόωντες ἐτώσια μοχθίζοντι.  
 Τοῖς δὲ μέτα γριπεύς τε γέρων πέτρα τε τέτυκται  
 Λεπρὰς, ἐφ' ἧ σπεύδων μέγα δίκτυον ἐς βόλον ἔλκει 40  
 Ὁ πρέσβυς, κάμνοντι τὸ καρτερόν ἀνδρὶ εἰκώς.  
 Φαίης κεν γυίων νῖν ὅσον σθένης ἔλλοπιεύειν·  
 Ὡδὲ οἱ ᾠδήκанти κατ' αὐχένα πάντοθεν ἴνες,  
 Καὶ πολὺ περ ἐόντι· τὸ δὲ σθένης ἄξιον ἄβας.  
 Τυτθὸν δ' ὅσον ἀπῶθεν ἀλιτρώτοιο γέροντος 45  
 Πυρναίαις ἑσταφυλαῖσι καλὸν βέβριθεν ἁλῶα·  
 Τὰν ὀλίγος τις κῶρος ἐφ' αἵμασιαιῖσι φυλάσσει

δέρκεται. Doric for προσδέρκεται. — Γελεῦσα. Doric for γελῶσα. The Dorians used in the participle εὔσα in verbs pure for εἶσα. Comp. vs. 85. iii. 18. v. 85. 89. vi. 31. and see Matth. Gr. Gr. § 202. 12. Theocritus, says Warton, seems to have forgotten that he is describing the engraving of a cup. The poet has the realities before his eyes; life and motion, fire and fancy; and his painting corresponds with the warmth of his conceptions. — 37. Ποτὶ τόν. For πρὸς τοῦτον. — 38. Κυλοιδιόωντες. For κυλοιδιώντες. Κυλοιδιῶν signifies to have the under part of the lower eye-lids swollen. The statues of terrestrial Venus were so represented.

39. Τοῖς δὲ μέτα. Besides these. — 40. Ἐφ' ἧ σπεύδων. Here the fisherman is described as dragging his huge net on the rock, and earnestly preparing (ἐς βόλον) for a cast. — 41. Τὸ καρτερόν. With all his might, powerfully. Here κατὰ may be supplied; but see Matth. Gr. Gr. 446. 7. Comp. iii. 3. 18. "Illum indignanti similem, similemque minanti Aspiceres," Virgil, Æn. viii. 649. For the use of εἰκώς, see Matth. Gr. Gr. § 232. Comp. Hesiod, Scut. 213. Apol. Rhod. i. 738. — 42. Γυίων νῖν ὅσον. Harles constructs these words thus: ἔλλοπι-  
 εῖεν κατὰ τόσον σθένης ὅσον γυίων ἐσ-

τίν: That he was fishing with all the strength of his limbs. Kiessling says, if anything besides ἐστὶ must be supplied, it should be, τοσοῦτον ὅσον ἐστὶ γυίων σθένης. Matth. Gr. Gr. § 474. c. supplies the ellipsis thus: παντὶ τῇ γυίων σθένει ὅσον ἐστὶ. — 43. Ὡδε. Poet. for οὕτως. So much the sinews are swollen, &c. — Ὡδήκанти. Doric for ᾠδήκασι. Comp. Philostr. Icon. i. 13. Ἴνες are properly the tendons of the back part of the neck. — 44. Καὶ πολὺ περ. Tmesis for καίπερ ἐόντι, &c. — Τὸ δὲ σθένης. "In years he seems, tho' not impair'd by years." Fawkes. Ἀβας is Doric for ἥβης.

45. Τυτθὸν δ' ὅσον. Only a short way off — not far. See Matth. Gr. Gr. § 486. Obs. 1. and Viger, iii. § 9. 12. Harles, after the Scholiast, explains it thus: κατὰ τοσοῦτον διάστημα ὅσον ὀλίγον. Comp. Æsop, Fab. 16. and Hermann on Viger, p. 726. — Ἀπῶθεν. A poetical form of ἀποθεν. — Ἀλιτρώτοιο. Sea-worm. Thus Gellius, xv. 30. "qui marino vitæ genere detritus jam ac retortidus est." — 46. Πυρναίαις. Flame-coloured, i. e. mellowed by the heat of the sun; ripe. This verse seems to have been copied from Homer, Il. 2. 561. Ἐν δὲ τίθει σταφυλῆσι μέγα βρόδουσιν ἁλῶην. — 47. Ἐφ' αἵμασιαιῖσι. By a quick-set hedge. Αἵμασιαι in Herodotus, i. 180.

Ἦμενος· ἀμφὶ δέ μιν δὺ ἀλώπεκες, ἃ μὲν ἀν' ὄρχως  
 Φοιτῇ σινομένα τὰν τρώξιμον, ἃ δ' ἐπὶ πῆραν  
 Πάντα δόλον τεύχοισα, τὸ παιδίον οὐ πρὶν ἀνήσειν 50  
 Φατὶ, πρὶν ἢ ἀκράτιστον ἐπὶ ξηροῖσι καθίξει.  
 Αὐτὰρ ὃγ' ἀνθρίκεσσι καλὰν πλέκει ἀκριδοθήκαν,  
 Σχοίνω ἐφαρμόσδων· μέλεται δέ οἱ οὔτε τι πῆρας,  
 Οὔτε φυτῶν τοσσῆγον, ὅσον περὶ πλέγματι γαθεῖ.  
 Παντᾶ δ' ἀμφὶ δέπας περιπέπταται ὑγρὸς ἄκανθος· 55  
 Αἰολικόν τι δῆμα· τέρας κέ τυ θυμὸν αὐτοῦσαι.

is used for a stone wall. It properly signifies a thorn-bush, a brier. Comp. vii. 22.—48. Ἄ μὲν ἀν' ὄρχως. Constr. Ἦ μὲν φοιτῇ ἀν' ὄρχως σινομένα τὴν σταφυλὴν τρώξιμον: The one is going up and down the vides of vines plundering the ripe grapes. See Bos, Ellips. under the word σταφυλή. Σινομένα is generally understood in the sense of injuring. Comp. Homer, Il. Ω. 45. Hesiod, Ἔργ. 320.—49. Τρώξιμον. Literally, fit to be eaten, eatable, i. e. ripe. It has been observed by many authors that foxes are extremely fond of grapes, and make great havoc in vineyards. See Solomon's Song, ii. 15. Oppian, Cyneg. iii. 458.—50. Τεύχοισα. Doric for τεύχουσα: Contriving every scheme for the scip, declares she will not leave the lad, until, &c. See Matth. Gr. Gr. § 202. 12. Comp. vs. 26. vi. 30. vii. 26.—51. Ἀκράτιστον. This is the reading of almost all the MSS. It is generally interpreted not having breakfasted, fasting. But to express this, ἀνακράτιστον, should have been used. Ἀκράτιστος from κρατέω, signifies ὁ μηδὲν ἐγκρατής, one having nothing in his power, possessed of nothing. The fox is resolved upon emptying the lad's wallet, and so leaving him dinnerless.—Ἐπὶ ξηροῖσι καθίξει. Madam Dacier translates this mettre à sec, "to run him aground:" which is a metaphor from ships driven upon shoals, 'om which they cannot

be easily extricated. Comp. Thucydides, i. 109. Some think it a metaphor from unloading a ship, and drawing it up on dry land for the winter. Others interpret ἐπὶ ξηροῖσι, empty, making it synonymous with ἀκράτιστον. Kiessling in place of ἀκράτιστον conjectured ἀνιαρὸν (comp. ii. 55. Tibullus, ii. 3. 73.) and ἀχάριστον: the latter of which he explains, "pro quo ille gratiam mihi referet nullam."

52. Ἀνθρίκεσσι. With stalks of asphodel. See Matth. Gr. Gr. § 396. 2.—Ἀκριδοθήκαν. A locust-trap. Longus, Past. i. p. 12. ed. Schæf. Ἦ μὲν ἀνθρίκους ἀνελόμενῃ ἡῶθεν ἐξελοῦσα ἀκριδοθήκαν ἐπλεκε. Comp. Virgil, x. 71. Most of the editions have ἀκριδοθήραν, which properly means the hunting of locusts.—54. Φυτῶν. I. e. the vines, which it was his business to protect.—Περὶ πλέγματι. See Matth. Gr. Gr. § 589. p. 1038.

55. Ὑγρὸς ἄκανθος. Beck interprets this "mollis acanthus," as in Virgil, Ecl. iii. 45. "Et molli circum est ansas amplexus acantho." In Pliny, Epist. v. 6. § 16. we read, "Acanthus in plano mollis, et pæne dixerim, liquidus:" and § 36. "Acanthus hinc inde lubricus et flexuosus." This kind of acanthus is called μελάμφυλλον. Comp. Diosc. iii. 19. Virgil gives it the epithet "flexus," Georg. iv. 123. Kiessling would put a full point after ἄκανθος.—56. Αἰολικόν τι δῆμα. Æolis,

Τῷ μὲν ἐγὼ πορθμῆϊ Καλυδωνίῳ αἰγά τ' ἔδωκα  
 ὦνον, καὶ τυρόεντα μέγαν λευκοῖο γάλακτος·  
 Οὐδέ τί πα ποτὶ χεῖλος ἐμὸν θίγεν, ἀλλ' ἔτι κεῖται  
 Ἀχραντον. τῷ κέν τυ μάλα πρόφρων ἀρεσαίμαν, 60  
 Αἶκα μοι τὸ φίλος τὸν ἐφίμερον ὕμνον αἰέσης.  
 Κοῦ τοι τὶ φθονέω. πόταγ', ὦ ἄγαθέ· τὰν γὰρ αἰοιδᾶν  
 Οὐτι πα εἰς Αἶδαν γε τὸν ἐκλελάθοντα φυλαξεῖς.

ΘΥΡΣΙΣ.

Ἀρχετε βακολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.  
 Θύρσις ὃδ' ὡς Αἶγνας, καὶ Θύρσιδος αἶδ' ἄ φωνά. 65

according to Thucydides, iii. 102. was the ancient name of Calydon. Comp. vs. 27. Most editions have *δάημα*, which has the first syllable long. Porson proposed to erase *τι*. Hesychius read *δέαμα*. — *Τέρας κέ τυ*. Here *τὸ* is Doric for *σέ*. The Scholiast explains *δυμὸν* by *τὴν σὴν διάνοιαν*. Comp. Hermann de Ellipsi et Pleon. p. 667.

57. Τῷ. For τοῦ, i. e. *ἐνεκα τούτου*, or *ἀντὶ τούτου*. Comp. Hermann de Ellipsi et Pleon. p. 140. 143. — 58. ὦνον. Comp. Homer, Il. Ψ. 746. — *Τυρόεντα*. Supply *ἔσπον*. See Bos, Ellips. and Athenæus, iii. 25. Valcken. says the author does not mean a *cheese*, but a *cake*, compounded of cheese and milk. Toup insists on the contrary. Longus, Past. iii. p. 88. ed. Schæf. Καὶ ἔριφον αὐτῇ δώσειν ἐπηγγέλατο, καὶ τυροὺς ἀπαλοὺς πρωτοβότου γάλακτος καὶ τὴν αἶγα αὐτήν. Since the first syllable of *τυροὺς* is long, Porson proposed *τυρῶντα*. See Maltby's Lex. Poet. — 59. Οὐδέ τί πα. Virgil, Ecl. iii. "Necdum illis labra admovi sed condita servo." Πά is Doric for *πα*. Comp. iv. 3. — *Ποτὶ δέγειν*. Tmesis. Supply *δέκας*. *Προσθήγειν* is usually construed with a genitive. — 60. Τί. For *σέ*, as above, *va*. 56. Ἀρεσαίμαν is Doric for *ἀρεσάιμην*, from *ἀρέσκα*. — 61. Αἶκα μοι. Comp. vss. 4. 6. — Ἐφίμερον. *Lovely*,

or *amatory*. Comp. viii. 82. Heinsius conjectured ἐφ' ἱμέρα, i. e. a bucolic strain on the unfortunate love of Daphnis, first sung near the river Himera in Sicily.

62. Κοῦ τοι τί. And I envy not thy musical talent. Virgil, Ecl. i. 11. "Non equidem invideo." Others say, *I grudge not the gift*. — *Πόταγε*. Doric for *πρόσαγε*, and this for the simple *ἄγε*. — 63. Ἐκλελάθοντα. *Causing oblivion*. Harles and Portus derive this from a new present, *ἐκλελάθω*. Comp. Il. B. 600. Matth. Gr. Gr. § 442.

64. Ἀρχετε. Virgil, Ecl. viii. 21. "Incipe Mænalius mecum mea tibia versus." — *Βακολικᾶς*. Comp. vss. 9. 20.

65. Θύρσις ὃδ' ὡς. This is the title of the song, as Heinsius observes, agreeably to the manner of the ancients. He mentions his name, his country, and his poem. See the commencement of Herodotus; and also of Thucydides. ὦξ is for *ὁ ξέ*. Matth. Gr. Gr. § 54. § 574. The argument of this song is this, according to Brunck, *Analecta* V. P. G. tom. iii. p. 67. Daphnis had attached himself to the nymph Echenais, and vowed eternal constancy. Another fair damsel also, who was of royal blood, fell desperately in love with him, but strove in vain to gain his

Πᾶ ποκ' ἄρ' ἦθ', ὅκα Δάφνις ἐτάκετο, πᾶ ποκα, Νύμφαι;  
 \*Ἡ κατὰ Πηνειῷ καλὰ τέμπεα, ἥ κατὰ Πίνδῳ;  
 Οὐ γὰρ δὴ ποταμῷ γε μέγαν ῥόον εἶχετ' Ἀνάπῳ,  
 Οὐδ' Αἴτνας σκοπιὰν, οὐδ' Ἀκιδος ἱερὸν ὕδωρ.

\*Ἀρχετε βακολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς. 70  
 Τῆνον μὲν θῶες, τῆνον λύκοι αὔρυσαντο,  
 Τῆνον χῶκ δρυμοῖο λέων ἀνέκλαυσε θανόντα.

\*Ἀρχετε βακολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.  
 Πολλαὶ οἱ πὰρ ποσσὶ βόες, πολλοὶ δέ τε ταῦροι,  
 Πολλαὶ δ' αὖ δαμάλαι καὶ πόρτιες ᾠδύραντο. 75

\*Ἀρχετε βακολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.  
 \*Ἦνθ' Ἑρμᾶς πρᾶτιστος ἀπ' ὄρεος, εἶπε δὲ, Δάφνι,

affections. She contrived, however, to effect by stratagem that which it was impossible otherwise to accomplish. Daphnis, who to this fraud was an unwilling, and even an unconscious party, never failed in affection to Echenais; but the nymph, having discovered the affair, was filled with fury, and from being a lover became the most implacable enemy.

66. Πᾶ ποκ' ἄρα. Thyrsis commences his song on the death of Daphnis, by a beautiful apostrophe to the nymphs; which is thus imitated by Virgil, Ecl. x. 9. "Quæ nemora, aut qui vos saltus habuere, puellæ Naides, indigno cum Gallus amore periret? Nam neque Parnassi vobis juga, nam neque Pindi Ulla moram fecere, neque Æonie Aganippe." Comp. Milton's Lycidas, vs. 50. Pope, Pastoral ii. 23. and Lord Lyttleton's Monody, vs. 82. Πᾶ ποκα is Doric for ποῦ ποτε, and ὅκα ἐτάκετο for ὅτε ἐτήκετο. Πᾶ should not have an iota subscript. Comp. ii. 1. — 67. \*Ἡ κατὰ Πηνειῷ. Was it either in the beautiful valleys of Peneus, or in the valleys of Pindus. — 70. \*Ἀρχετε βακολικᾶς. Verbs signifying to begin govern a genitive. See Matth. Gr. Gr. § 335.

71. Τῆνον μὲν θῶες. Virgil, Ecl. v.

27. "Daphni, tuum Pænos etiam ingemuisse leones Interitum, montesque feri sylvæque loquuntur." Comp. x. 13. Μᾶν is Doric for μήν, "profecto," "atqui." See Hoogeveen, and Buttmann, Gr. Gr. § 149. The use of ᾠδύραντο is to be attributed to the Doric dialect; for wolves are said properly to howl, ὀλοῦν. Comp. ii. 35. — 72. Χῶκ. For καὶ δ' ἐκ.

74. Πολλαί. Virgil, Ecl. x. 16. "Stant et oves circum." "Warton thinks the description of the Sicilian bard has gained strength and pathos, in proportion to the multitude and variety of animals employed as mourners at the death of Daphnis. Yet his brother has discovered more genuine pathos in that single "stare circum" of Virgil, than in the aggregate of beasts collected from the meadows of Sicily and the forests of Africa." Polwhele. — Δαμάλαι. This is a poetical word.

77. \*Ἦνθ' Ἑρμᾶς. Doric for ἦλθ' Ἑρμῆς. So ἦνθες, xi. 26. for ἦλθες; ἦνθόμεν, ii. 143. for ἦλθομεν; ἦνθον, ii. 118. for ἦλθον, &c. Πρᾶτιστος is Doric for πρῶτιστος. Virgil, Ecl. x. 26. "Pan Deus Arcadiæ venit." Ὀρεος for ὄρεος. Comp. vs. 115. —



Τίς τυ κατατρύχει; τίνος, ὦ γὰθὲ, τόσσον ἔρασσαι;  
 Ἄρχετε βωκολικᾶς, Μῶσαι φίλοι, ἄρχετ' αἰοιδᾶς.  
 Ἦνθον τοὶ βῶνται, τοὶ ποιμένες, ὠπόλοι ἦνθον, 80  
 Πάντες ἀνηρώτευν, τί πάθοι κακόν. ἦνθ' ὁ Πρίηπος,  
 Κῆφα, Δάφνι τάλαν, τί τὺ τάκεαι: ἃ δέ τε κῶρα  
 Πᾶσας ἀνὰ κράνας, πάντ' ἄλσεα ποσσὶ φορεῖται,  
 (Ἄρχετε βωκολικᾶς, Μῶσαι φίλοι, ἄρχετ' αἰοιδᾶς)  
 Ζατεῦσ' ἃ δύσερός τις ἄγαν καὶ ἀμάχανος ἐσσί. 85  
 Τῶς δ' οὐδὲν ποτελέξαθ' ὁ βωκόλος, ἀλλὰ τὸν αὐτῷ  
 Ἄνυε πικρὸν ἔρωτα, καὶ ἐς τέλος ἄνυε μοίρας.  
 Ἄρχετε βωκολικᾶς, Μῶσαι φίλοι, ἄρχετ' αἰοιδᾶς.  
 Ἦνθὲ γε μὰν ἀδεῖα καὶ ἃ Κύπρις γελάοισα, 95  
 Λάθρια μὲν γελάοισα, βαρὺν δ' ἀνὰ θυμὸν ἔχοισα,

78. Τίς τυ κατατρύχει. Fawkes compares Horace, Od. i. 27. 11. For τὸν, see vs. 56. — Τίνος τόσσον ἔρασσαι. *With whom art thou so much in love?* Ἐρασσαι is poetical for ἔρασαι, 2 person of ἔραμαι, *I am in love*.

80. Ἦνθον. Virgil, Ecl. x. 19. "Venit et upilio; tardi venere bubulci; Uvidus hyberna venit de glande Menalcas. Omnes, unde amor iste, rogant, tibi?" — Τοὶ βῶνται. For οἱ βῶνται, i. e. βουκόλοι, "bubulci." Comp. vs. 15. — Ὀπόλοι. Doric for οἱ αἰπόλοι. Matth. Gr. Gr. §54. — 81. Τί πάθοι κακόν. Comp. Sappho, Hymn to Venus, vs. 18. — Ἦνθ' ὁ Πρίηπος. "Venit Apollo," Virgil, l. c. — 82. Κῆφα. Doric for καὶ ἔφη. Virgil, Ecl. x. 22. "Galle, quid insanis? inquit; tua cura Lyeoris Perque nives alium, perque horrida castra secuta est." — Ἀ δέ τε κῶρα. Echenais. She is mentioned by Parthenius, c. 29. Comp. vs. 65.

85. Ζατεῦσα. Doric for ζητοῦσα. Comp. vs. 36. Matth. Gr. Gr. §202. 12. Priapus is supposed to feign this, for the purpose of consoling Daphnis. For Ζατεῦσ' Hemsterhuis conjectured ζαλοῖσ', *inflamed with jealousy*, on ac-

count of a rival: Bindemann φεύγεισ'. The story of Daphnis is differently told in various authors. All that can be learned from Theocritus is this: Daphnis had made a vow never to yield to the influence of love. Venus enraged at this inspires him with a passion for a certain nymph, which drove him to an untimely end.

92. Τῶς δ' οὐδέν. Doric for τοὺς δ' (i. e. τοὺτους δ') οὐδὲν προσελέξατο. — Ἀλλὰ τὸν αὐτῷ. *But he was conquering*, i. e. endeavouring to conquer, *his bitter passion*. Harles interprets ἄνυε by "tolerabat."

95. Ἦνθὲ γε μὰν. "Venit profecto etiam." Comp. vs. 71. and see the particles γὰρ μὴν in Hoogeveen, and Buttmann, Gr. Gr. §149. Ἦδεῖα is a neuter adjective put for ἡδέως, and must be joined with ἦλθε. See Hermann on Sophocles, CEd. Tyr. 82. — 96. Λάθρια μὲν γελάοισα. *Secretly, silyly*. Horace, Od. iii. 27. 66. "Aderat querenti Perfidum ridens Venus." — Βαρὺν. *Having heavy anger in her mind*, i. e. greatly enraged. Virgil, Æn. i. 209. "premit altum corde dolorem."

Κῆπε, τὸ δὴν τὸν Ἐρωτα κατεύχεο, Δάφνι, λυγίξειν  
 Ἄρ' οὐκ αὐτὸς Ἐρωτος ὑπ' ἀργαλέω ἐλνυγίχθης;  
 Ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.  
 Τὰν δ' ἄρα χῶι Δάφνις ποταμίζειτο, Κύπρι βαρεῖα, 100  
 Κύπρι νεμεσσατὰ, Κύπρι θνατοῖσιν ἀπεχθής  
 Ἦδη γὰρ φράσδει πάνθ' ἄλιον ἄμμι δεδύκειν  
 Δάφνις κῆν αἶδα κακὸν ἔσσεται ἄλγος Ἐρωτος.  
 Ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.  
 Οὗ λέγεται τὰν Κύπριν ὁ βωκόλος, — ἔρπε ποτ' Ἰδαν,  
 Ἐρπε ποτ' Ἀγχίσαν' τῇνι δρύες, ᾧδε κύπειρος. 106

97. Τὸ δὴν. You certainly boasted, &c. λυγίξειν is the Doric future for λυγίσειν. It is a metaphor from the palæstra. — 98. Ἄρ' οὐκ αὐτὸς. Are you not yourself, &c. Ἄρα with a circumflex is an interrogative particle. Comp. ii. 158. vii. 149. See Matth. Gr. Gr. § 614. Hoogeveen and Viger, viii. § 4. 4. — Ἀργαλέω. Doric genitive for ἀργαλέον.

100. Τὰν δ' ἄρα. The primary signification of ἄρα, and ἄρ poetically, is therefore. Whence various other meanings are deduced: then, consequently, thus, afterwards, perhaps, &c. See Hoogeveen, and Viger, viii. § 4. 1. seqq. Χῶ is put for καὶ δ. Comp. vi. 138. — 102. Ἦδη γάρ. For all things now declare that my sun is set, i. e. that I shall no more behold the light of the sun. Φῶς ἡελίου is often put for life in Homer. For various readings and contortions of this sentence, see Kiessling's edition. — Δεδύκειν. A new present from the perf. of δύνω. Matth. Gr. Gr. § 230. — 103. Δάφνις κῆν αἶδα. Daphnis even in Hades shall be an example of unhappy love. So Kiessling. Harles and others say: Daphnis even in Hades shall be the bitter torment of Cupid, when he shall witness there my unextinguished passion for Echenais, whom I never really ceased to love. But there seems to be

some error in the line. Hemsterhuis for ἔσσεται conjectured εἴσεται, "sciet," "sentiet," comparing Apoll. Rhod. ii. 153. and Bindemann Δάφνις for Δάφνις. Κῆν is Doric for καὶ ἐν. Polwhele omits this verse in his translation. Fawkes' version of the passage runs thus: "Ah, cruel Venus! Daphnis thus began, Abhor'd and curs'd by all the race of man, My day's decline, my setting sun I know, I pass a victim to the shades below, Where riots love with insolent disdain."

105. Οὗ λέγεται . . . ὁ βωκόλος. Aposiopesis. Comp. Lucian's fifteenth Dialogue of the Gods, Virgil, Ecl. iii. 8. and see Bos, Ellips. p. 588. ed. Schæf. The circumstance alluded to is narrated by Homer, Il. B. 819. Hymn to Venus, 156. Hesiod, Theog. 1008. Add. Theocritus, xx. 34. — Ἐρπε. Hasten. The Dorians often use ἔρπειν in this sense. Comp. vii. 2. See D'Orville on Charit. p. 306. and the commentators on Sophocles, Œd. Tyr. 83. — 106. Τῇνι. Doric for ἐκεῖ, i. e. in Ida. Comp. ii. 98. — ᾧδε. A poetical word for ἐνταῦθα, here. — Κύπειρος. Comp. Il. φ. 351. This plant, which is a kind of rush, is the "Cyperus cymosus" of Sibthorp, Flor. Græc. i. tab. 4. Polwhele says it is, most probably, the three-cornered rush described by Pliny, N. H. xxi. 18. white at bot-

[Ὡδε καλὸν βομβεῦντι ποτὶ σμάνεσσι μέλισσαι.]  
 Ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.  
 Ὠραῖος χ' Ὡδωνις, ἐπεὶ καὶ μᾶλα νομεύει,  
 Καὶ πτῶκας βάλλει, καὶ θηρία πάντα διώκει. 110  
 Ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.  
 Αὖτις ὅπως στασῇ Διομήδεος ἄσσον ἰοῖσα,  
 Καὶ λέγε, τὸν βῶταν νικῶ Δάφνιν, ἀλλὰ μάχευ μοι.  
 Ἄρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.  
 Ὡ λύκοι, ὦ θῶες, ὦ ἀν' ὄρεα φωλάδες ἄρχτοι, 115  
 Χαίρεθ' ὁ βωκόλος ὑμῖν ἐγὼ Δάφνις οὐκ ἔτ' ἀν' ὕλαν,  
 Οὐκ ἔτ' ἀνὰ δρυμῶς, οὐκ ἄλσεα· χαῖρ' Ἀρέθοισα,

tom and black at top. It occurs several times in Theocritus. Some have imagined it to be a tree; perhaps from its association with oaks, as in this place, and in the fifth Idyl. But Virgil, in imitation of this passage, associates the oak and the reed, Ecl. vii. 12. "Hic virides tenera prætexit arundine ripas Mincius, eque sacra resonant examina quercu." Reiske, referring to Idyl v. 33. says ὅδε in this and the following verse means "ibi," in Ida. — 107. Ὡδε καλόν. Kiessling thinks this verse does not belong to the present passage, but has been transferred hither from Idyl v. 46. — Βομβεῦντι. Doric for βομβεοῦσι πρὸς σμήνεσι. We cannot repeat this verse, says Polwhele, without fancying we hear the buzzing of bees.

109. Ὠραῖος. In the bloom of youth. Comp. vs. 150. Virgil renders it "formosus," Ecl. x. 14. "Et formosus oves ad flumina pavit Adonis." The "ad flumina" here has induced Eichstadius to propose ἐπ' ἄκτῃ in place of ἐπεὶ καί. Jacobs conjectured ἐπάκτια and ἐπ' ὄχθαις. For Ὠραῖος Toup proposed ὄρειος, which Brunnck introduced into the text. — Ὡδωνις. For ὁ Ἀδωνις. Comp. iii. 47. — 110. Καὶ πτῶκας. Virgil, Georg. i. 308. "Auritosque sequi lepores tum figere damas."

Comp. Ecl. ii. 29. For πάντα, which Harles translates, *allerley*, "all sorts," Brunnck reads τέλλα.

112. Αὖτις ὅπως. Supply ὅρα. See Viger, vii. § 10. 6. Bos, Ellips. p. 643. ed. Schæf. For the construction of ὅπως see Matth. Gr. Gr. § 519. 7. Dawes, Misc. Crit. p. 227. and Griffiths on Æschyl. Prom. v. 68. — Στασῇ. Doric future. — Ἰοῖσα. Doric for ἰοῦσα. This verb joined with another implies haste. Hence Reiske translates: "I propere et vide, ut cum Diomede iterum congregiaris." Comp. ii. 7. The passage in Homer, Il. E. 336. seqq. is alluded to, where Venus is wounded by Diomede. The phrase στησῇ ἄσσον ἰοῦσα is Homeric. Comp. Δ. 496. E. 611. H. 225. &c. — 113. Δάφνιν. The former syllable, in consequence of the mute and liquid, is made short here and in vs. 116. The same syllable is common, on the same principle, in ἀκμή, λάχνη, πότμος, ῥυθμός, σταθμός, τέκνον, τέχνη, and the middle syllable in ἀριθμός and ἐπερμός. — Ἀλλά. Come on then; or well then; or wherefore. Comp. Lucian, D. Mar. 11. D. Mort. 17. — Μάχευ. See Matth. Gr. Gr. § 205. 2.

115. Ὠρεα. Doric for the Ionic ὄρεα, and this for ὄρεα. Comp. vs. 77. — 116. Χαίρετε. "Vivite sylvæ,"

Καὶ ποταμοὶ, τοὶ χεῖτε καλὸν κατὰ Θύμβριδος ὕδωρ.

\**Ἀρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.*  
*Δάφνις ἐγὼν ὅδε τῆνος, ὃ τὰς βόας ὥδε νομεύων,* 120  
*Δάφνις ὃ τὰς ταύρας καὶ πόρτιας ὥδε ποτίσδων.*

\**Ἀρχετε βωκολικᾶς, Μῶσαι φίλαι, ἄρχετ' αἰοιδᾶς.*  
 \*Ω Πᾶν, Πᾶν, εἴτ' ἐσσὶ κατ' ὥρεα μακρὰ Λυκαίω,  
 Εἴτε τύ γ' ἀμφιπολεῖς μέγα Μαιναλον, ἐνθ' ἐπὶ νᾶσον  
 Τὰν Σικελάν, Ἑλίκᾳ δὲ λίπ' ἡρίον αἰπύ τε σᾶμα 125  
 Τῆνο Λυκαονίδαο, τὸ καὶ μακάρεσσιν ἀγῆτόν.

Λήγετε βωκολικᾶς, Μῶσαι, ἴτε, λήγετ' αἰοιδᾶς.  
 \*Ενθ', ὦ \*ναξ, καὶ τάνδε φέρ' εὐπάκτοιο μελίπνουν  
 \*Εκ καρῷ σύριγγα καλάν, περὶ χεῖλος ἐλικτάν.

Virgil, Ecl. viii. 58. — 118. Τοὶ χεῖτε. *Which pour fair streams down Thymbris.* Thymbris is the name of a mountain in Sicily, which Toup clearly proves from an epigram of Demostratus, Anthol. Cephal. p. 172. Casaubon and Valckenaër were of the same opinion. The ancient commentators supposed it to be the name of a river. Tol is Ionic and Doric for the relative *ὅς*.

120. *Δάφνις ἐγὼν.* Kiessling and Jacobs join this with vs. 116. Stroth and Vossius consider it an inscription, as in Virgil, Ecl. v. 43. "Daphnis ego in sylvis, hinc usque ad sidera notus, Formosi pecoris custos, formosior ipse." "Here Virgil exceeds Theocritus, who only mentions the rural employments of Daphnis, whereas Virgil represents his Daphnis as a person whose fame had reached up to heaven." Martyn. — \*Ωδε. Comp. vs. 106.

123. Εἴτ' ἐσσὶ. *Whether thou art,* &c. Virgil, Georg. i. 16. "Ipse nemus linquens patrum, saltusque Lycæi, Pan ovium custos, tua si tibi Mænala curæ, Adsis o Tegeæ, favens." — \*Ωρεα μακρὰ. "Juga alta Lycæi." Comp. vs. 77. 115. Virgil, Georg. iii. 314. — 124. Εἴτε τύ γε. Comp. vs.

2. 4. 10. — \*Ενθ' ἐπὶ νᾶσον. For *ἐλθε ἐπὶ νῆσον.* — 125. Ἑλίκᾳ. Doric genitive for Ἑλίκου: *But leave the monument and that sublime sepulchre of Helicas the son of Lycæon.* Comp. ii. 13. Apollod. iii. 8. 1. — 126. Τῆνο. Comp. vs. 1. — Μακάρεσσιν. Supply *θεοῖς*.

127. Λήγετε. Virgil, Ecl. viii. 61. "Desine Mænalius, jam desine, tibia, versus."

128. \*Ενθ', ὦ \*ναξ. Daphnis, now about to die, presents his shepherd-pipe to his tutelary deity, Pan. — Τάνδε φέρε. Virgil, Ecl. vi. 69. "Hoc tibi dant calamos, en, accipe, Musæ, Ascraeo quos ante seni." Comp. Moschus, iii. 54. — Εὐπάκτοιο ἐκ καρῷ. Virgil, Ecl. ii. 32. "Pan primus calamos cæra conjungere plures Instituit." "The shepherd's pipe was composed of seven reeds unequal in length, and of different tones, joined together with wax. In Idyl viii. there are two pipes described, composed of nine reeds each, but seven was the usual number." *Fawkes.* Comp. viii. 19. and Longus, Past. ii. p. 65. ed. Schæf. — Μελίπνουν. "Sweet-ton'd and bent your rosy lip to suit." *Fawkes.* Kiessling interprets μελίπνουν, "quæ suavem edūt odorem."

Ἡ γὰρ ἐγὼν ὑπ' Ἑρως εἰς Ἀἶδος ἔλκομαι ἤδη. 130

Λήγετε βακολικᾶς, Μῶσαι, ἴτε, λήγετ' αἰοιδᾶς.

Νῦν ἴα μὲν φορέοιτε βᾶται, φορέοιτε δ' ἄκανθαι,

Ἄ δὲ καλὰ νάρκισσος ἐπ' ἀρκεύθοισι κομάσαι·

Πάντα δ' ἑναλλα γένοιντο, καὶ ἅ πίτυς ὄχνας ἐνείκαι,

Δάφνις ἐπεὶ θνάσκει· καὶ τὰς κύνας ὠλαφος ἔλκοι, 135

Κῆξ ὀρέων τοὶ σκῶπες ἀηδόσι γαρύσαιντο.

Λήγετε βακολικᾶς, Μῶσαι, ἴτε, λήγετ' αἰοιδᾶς.

Χῶ μὲν τόσσ' εἰπὼν ἀπεπαύσατο· τὸν δ' Ἀφροδίτα

Ἦθελ' ἀνορθῶσαι· τὰ γε μὰν λῖνα πάντα λελοίπει

130. Ἡ γὰρ. Comp. vs. 16. — Ἐς Αἶδος. Supply *οἶκον*. — Ἐλκομαι. Comp. Horace, Sat. ii. 5. 110.

132. Νῦν ἴα μὲν. Virgil, Ecl. viii. 52. "Nunc et oves ultro fugiat lupus: aurea duræ Mala ferant quercus, narcisso floreant alnus." Pope, Past. iii. 37. "Let opening roses knotted oaks adorn, And liquid amber drop from every thorn." Comp. Idyl v. 125. Polwhele compares Isaiah, xi. 6. 7. xxxv. 1. lx. 13. and adds: "These are passages which Theocritus had certainly in view — though the marks of imitation are by no means so striking as in Virgil's Pollio."

134. Πάντα δ' ἑναλλα. Thus Euripides, Med. 411.

Ἄνω ποταμῶν ἱερῶν  
Χωροῦσι παγαί,

Καὶ δῖκα καὶ πάντα πάλιν στρέφεται. Thus also Ovid, Trist. i. 7. 1. "In caput alta suum labentur ab æquore retro Flumina; conversis Solque recurrit equis. Terra feret stellas; cœlum findetur aratro; Unda dabit flammæ; et dabit ignis aquas, Omnia naturæ præpostera legibus ibunt," &c. Comp. Æschylus, Eum. 520. Horace, Od. i. 29. 10. Can it be supposed that Virgil either did not understand this verse of Theocritus, or, possessing an incorrect copy of our poet, pronounced the adjective *ἑναλλα*, *enhāla*? or how can we account for "Omnia vel medium fiant mare," vs. 58. in his

imitation of this passage? For the use of the plural *γένοιντο*, see Matth. Gr. Gr. § 300. — Ἐνείκαι. The first aor. opt. of the obsolete verb *ἐνείκω*, the same as *φέρω*. Comp. v. 125. Matth. Gr. Gr. § 254. The final in *ὄχνας* is short, because the Dorians shorten the termination as in the accusative plural of feminines of the first declension. — 135. θνάσκει. Doric for *θνήσκει*. Comp. ii. 5. — Καὶ τὰς κύνας. And let the stag tear dogs. Comp. Homer, Il. X. 335. The Scholiast says *τοὺς μαστοὺς ἔλκετω*, draw the teats. "Cum canibus timidi venient ad pocula damæ," Virgil, Ecl. viii. 28. The ancient interpreters render it "trahat captivos." — ὠλαφος. For *ὁ ἔλαφος*.

— 136. Κῆξ. For *καὶ ἐξ*. — Τοὶ σκῶπες. Screech-owls. That species is meant which Linnæus calls "Strix Scops." Comp. vs. 80. γαρύσαιντο is Doric for *γηρύσαιντο* from *γηρύειν*, to sing. With a dative it signifies to sing in competition with. Comp. v. 36. The proper meaning of this verb is "garrio." In Pindar, Ol. ii. 156. as well as here, it is applied to birds. In Idyl viii. 77. ix. 7. it is used to express the cry of calves. Virgil, Ecl. viii. 55. Centert et cynis ululæ." Matth. Gr. Gr. § 404. reads *δαρύσαιντο*. Comp. Analect. Br. tom. iii. p. 250.

138. Χῶ μὲν. For *καὶ ὁ μὲν*. Porcius prefers writing *χ' ὁ μὲν*. Comp. vs. 100. — 139. Τὰ γε μὰν. Yet all

Ἐκ Μοιρᾶν· χά Δάφνις ἔβα ῥόον· ἔκλυσε δῖνα 140  
Τὸν Μῶσαις φίλον ἄνδρα, τὸν οὐ Νύμφαισιν ἀπεχθῆ.

Λήγετε βωκολικᾶς, Μῶσαι, ἴτε, λήγετ' αἰοιδᾶς.  
Καὶ τὸ διδου τὰν αἶγα τό τε σκύφος, ὥς μιν ἀμέλξας  
Σπείσω ταῖς Μοῖσαις. ὦ χαίρετε πολλάκι, Μοῖσαι,  
Χαίρετ'· ἐγὼ δ' ὕμνιν καὶ ἐς ὕστερον ἄδιον ἄσῳ. 145

## Αἴπο' Ἀοσ.

Πληρὲς τοι μέλιτος τὸ καλὸν στόμα, Θύρσι, γένοιτο,  
Πληρὲς τοι σχαδόνων, καὶ ἀπ' Αἰγίλῳ ἰσχάδα τρώγοις  
Ἀδεῖαν, τέττιγος ἐπεὶ τύ γα φέρτερον ἄδεις.  
Ἦνιδε τοι τὸ δέπας· θᾶσαι, φίλος, ὥς καλὸν ὄσδει·  
Ὡρᾶν πεπλυσθαι νιν ἐπὶ κρᾶναισι δοκασεῖς. 150

the threads of the Fates failed him. The Dorians often omit the augment. — 140. Ἐκ Μοιρᾶν. For ἐκ Μοιρῶν, which may be rendered in Latin either *Parcarum*, or *fatalia*. Comp. Hoogeveen on Viger, ix. § 1. 16. § 3. 4. Virgil, *Æn.* x. 814. “Extremaque Lauso Parcæ fila legunt.” — Χά Δάφνις. And *Daphnis* passed the stream of *Acheron*, and the whirlpool overwhelmed, &c. Ἐβα for ἔβα: so δῖνα for δῖνη, the same as δῖνος.

143. Καὶ τὸ. Comp. vss. 2. 4. 10.

146. Πληρὲς τοι. “Plenum tibi.” *Tol* is Doric for *sol*. Comp. v. 7. — Ἰσχάδα. Ἰσχὰς, ἄδος, means a dried fig, which the Latins called “carica,” from Caria, where that fruit abounded. For the reading ἀπ' Αἰγίλῳ, see Kiessling's note. — 148. Τέττιγος. Than the balm-cricket. Comp. Anacreon,

xliii. l. seqq. Homer, *Il.* γ. 152. and see note on *Idyl* vii. 139.

149. Ἦνιδε. Or, as some write it, ἦνι δὲ, “ecce,” “ecce vero.” Ἦνι is Doric for ἰδού. — Ὡσαι. Doric for θέσαι, 1 aor. imperat. mid. of *δεδομαι*. Comp. ii. 72. Gregorius Cor. on Dialects, p. 286. ed. Schæf. and Koen. thereon, p. 222. who derives *θάσαι* from an ancient verb *θάω*. — Ὡς καλὸν ὄσδει. “Behold thy cup so scented, that it seems Imbued with fragrance at the fountain streams, Where sport the Hours!” *Polwhele*. Comp. Euripides, *Cycl.* 153. The Hours, daughters of Jupiter and Themis, according to Orpheus and Hesiod, were supposed to add grace and elegance to every thing. Hence ὥρα, beauty; and ὥραϊος, beautiful. Comp. vs. 109.

## ΦΑΡΜΑΚΕΥΤΡΙΑ.

ΕΓΩΤΛΛΙΟΝ Β΄.

Πᾶ μοι ταὶ δάφναι; φέρε, Θέστυλι· πᾶ δὲ τὰ φίλτρα;  
 Στέφον τὰν κελέβαν φοινικέω οἶδς ἄώτῳ,  
 Ὡς τὸν ἐμοὶ βαρὺν εὖντα φίλον καταθύσομαι ἄνδρα,  
 Ὅς μοι δωδεκαταῖος ἀφ' ᾧ τάλας οὐδέποθ' ἦκει,

**ΦΑΡΜΑΚΕΥΤΡΙΑ.** THE ENCHANTRESS. In this Idyl Simætha bitterly complains of Delphis, who had gained her affections, and afterwards forsaken her. She employs various incantations in order to bring him back; and betrays all the variety of passions that are incident to a neglected lover. This has been closely imitated by Virgil, who has transfused its principal beauties into his eighth Eclogue.

1. Πᾶ μοι ταὶ δάφναι. Comp. i. 66. xv. 33. The particle πᾶ is properly written without the ι subscript. See Buttmann, Gr. Gr. § 116. Obs. 8. "This poem seems to breathe a spirit above the pastoral strain: and Simætha rather resembles the Medea, or Hecate, whom she invokes, than a character on a level with the rustics of Theocritus. However this may be, a wonderful animation runs through the whole; which was doubtless pronounced with the most violent emotions of passion, and the strongest energy of correspondent action." *Pol-whele*. — Φέρε, Θέστυλι. Simætha summons her servant Thestylis to assist in preparing the magic rites: she explains the cause of the ceremony, and invokes the aid of Luna and Hecate. Thus Virgil, *Ecl.* viii. 64. "Effer

aquam, et molli cinge hæc altaria vitta: Verbenasque adole pingues, et mascula thura, Conjugis ut magicis sanos avertere sacris Experiar sensus." — Φίλτρα. *Love potions*; also *charms* to inspire love. — 2. Κελέβαν. Properly a *drinking-cup*. In Nicander, *Ther.* 913. it signifies a *mortar*; and Casaubon thinks it may be taken in the same sense here. Fawkes and Pol-whele make it a *cauldron*. Virgil takes no notice of it. — Οἶδς ἄώτῳ. "Ovis flore," a periphrasis for *fine wool*. Comp. Homer, *Il.* i. 657. N. 559. *Odys.* A. 443. Pindar, *Ol.* ii. 14. *Pyth.* iv. 335. In the same way are ἄνθος, and the Latin "flos" used to signify that which is *most excellent* of its kind. — 3. Ὡς καταθύσομαι. Virgil translates this, "ut sanos avertere sacris Experiar sensus," in the lines quoted above. For the construction of ὥς with the future, see Viger, p. 588. and Hermann, p. 850. The Scholiast, however, does not consider this as a future, but as put for καταθύσσωμαι, 1 aor. subj. mid. with which he compares ἵνα εἶδομεν ἔμφω, Homer, *Il.* A. 363. Καταθύσσειν signifies *to force by the effect of magical incantation, to charm*. Εὖντα is Doric for ἐόντα. — 4. Δωδεκαταῖος. Elegantly for δώδεκα

ἔγνω πότερον τεθνάκαμες ἢ ζοοὶ εἰμές, 5  
 θύρας ἄραξεν ἀνάρσιος. ἦ ῥά οἱ ἄλλα  
 ἔτ' ἔχων ὃ τ' Ἔρως ταχινὰς φρένας, ἅ τ' Ἀφροδίτα.  
 ὕμαι ποτὶ τὰν Τιμαγῆτοιο παλαίστραν  
 ν, ὥς νιν ἴδω, καὶ μέμψομαι οἶά με ποιεῖ.  
 δέ νιν ἐκ θυέων καταθύσομαι. ἀλλὰ, Σελάνα, 10  
 ἢ καλόν· τιν γὰρ ποταείσομαι ἄσυχᾳ, δαῖμον,  
 θονίᾳ θ' Ἑκάτα, τὰν καὶ σκύλακες τρομέοντι,  
 ορέναν νεκύων ἀνά τ' ἥρία καὶ μέλαν αἶμα.  
 , Ἑκάτα δασπλῆτι, καὶ ἐς τέλος ἄμμιν ὀπάδει,  
 ιακα ταῦθ' ἔρδοισα χερείονα μήτε τι Κίρκας, 15

εἰσί. Comp. vs. 157. Viger, and Matth. Gr. Gr. § 144. 8. The Latins use "hester-  
 'matutinus," &c. in the same  
 .—5. Τεθνάκαμες. Comp. i.  
 Zoöl. When a female speaks  
 elf in the plural number, she  
 masculine gender; and when  
 the masculine gender, she  
 es the plural number. See  
 Misc. Crit. p. 310. and Matth.  
 . § 436. 4. a. b. who confines  
 ge to the Tragedians.—Εἰμές.  
 έν.—6. Θύρας ἄραξεν. *Knocked*  
*door.* Comp. vs. 160. Ana-  
 iii. 8. Horace, Od. i. 4. 13.  
 for ἤραξεν.—Ἄνάρσιος. A  
 word, unkind, cruel.—Ἡ ῥά.  
 then. See Hoogeveen, and Vi-  
 . § 4. Comp. i. 16. ii. 20. 114.  
 The subsequent words are thus  
 cted: "Ὅ τε Ἔρως ἔχων ταχινὰς  
 οἱ, ἦ τε Ἀφροδίτη, ὥχετο ἄλλῃ  
 ζυτ' ὥχετ' ἔχων may be trans-  
 arried off. Οἥχεσθαι with a  
 le indicates celerity. Comp. i.  
 10. Viger, vii. § 1.  
 ισεῦμαι. Doric and Æolic for  
 . See Matth. Gr. Gr. § 226.  
 τὰν. For πρὸς τήν.—9. Οἶδ'  
 . The verb ποιεῖν is construed  
 o accusatives. See Matth. Gr.  
 15.  
 Εκ θυέων. For διὰ θυέων, by

sacrifices.—Ἀλλά. For ἔγε, come!  
 Reiske and Warton explain it by *qua-*  
*propter.* Comp. i. 113. Sorcerers were  
 accustomed to address the Moon, as  
 witness of their abominations. See the  
 commentators on Tibullus, i. 2. 45.  
 Lucan, vi. 420. Horace, Epod. v. 51.  
 —11. Τιν γάρ. Doric for σοὶ γὰρ  
 προσείσομαι ἥσυχᾳ: *For to thee I will*  
*sing my silent charms.* See Matth. Gr.  
 Gr. § 154. 4.—12. Σκύλακες. *The*  
*whelps* mentioned here, and the dogs in  
 vs. 35. mean those which wander  
 through the neighbourhood, not those  
 which accompany Hecate. Comp.  
 Apollonius Rhod. iii. 1217. and Lu-  
 cian, Philos. § 22. Τρομέοντι for τρο-  
 μέουσι.—13. Ἀνά τ' ἥρια. Thus Lu-  
 can, vi. 734. "Per busta sequare, per  
 funera." Ἡρία, *sepulchres.* Comp. i.  
 125.

14. Δασπλῆτι. *The terrific.* This  
 is an epithet of Hecate, from δᾶ and  
 πλήσω. Others translate it *not to be*  
*approached*, and derive it from δὺς and  
 πελάζω.—Ἄμμιν. Comp. i. 15.—  
 Ὀπάδει. Doric for ὀπάδεις.—15. Χε-  
 ρείονα. Supply τῶν φαρμάκων. See  
 Bos, Ellips. p. 3. Schæf. Mel. Crit.  
 pp. 57. 127. Hermann on Viger,  
 p. 717. 55. Matth. Gr. Gr. § 453.  
 The Latins sometimes write with simi-  
 lar conciseness. Comp. Ovid. Met.  
 viii. 195.



Μήτε τι Μηδείας, μήτε ξανθᾶς Περιμήδας.

\*Ιϋγξ, ἔλκε τὸ τήνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.  
 \*Αλφιτὰ τοι πρῶτον πυρὶ τάκεται· ἀλλ' ἐπίπασσε,  
 Θέστουλι· δειλαία, πᾶ τὰς φρένας ἐκπεπότασαι;  
 \*Ἡ ῥά γέ τοι μυσαρὰ καὶ τιν ἐπίχαρμα τέτυγμα; 20  
 Πάσσ' ἅμα καὶ λέγε ταῦτα· Τὰ Δέλφιδος ὀστέα πάσσω.

\*Ιϋγξ, ἔλκε τὸ τήνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.  
 Δέλφιδ' ἔμ' ἀνίασεν· ἐγὼ δ' ἐπὶ Δέλφιδι δάφναν  
 Αἶθω· χῶς αὐτὰ λακεῖ μέγα καππυρίσασα,  
 Κήξαπίνας ἄφθη, κοῦδ' ἐσποδὸν εἶδομες αὐτᾶς· 25  
 Οὕτω τοι καὶ Δέλφιδ' ἐνὶ φλογὶ σάρκ' ἀμαθύνου.

\*Ιϋγξ, ἔλκε τὸ τήνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

17. \*Ιϋγξ. Properly a bird called the *wryneck*, remarkable for a long neck, and the singular contortions of its head. It was sacred to Venus, and much used in love incantations, especially to recall the alienated affections of a beloved object. It was employed fastened to a wheel, by turning which the effect was supposed to be produced. It also means the *magical wheel* itself. Comp. Xenophon, Mem. iii. 11. 17. and Schneider's note. Harles interprets it *Zauberkreisel*, "a magical top." It may be translated "*carmina*," charms, with Virgil, Ecl. viii. 68. "Ducite ab urbe domum, mea carmina, ducite Daphnim."—"Ἐλκε τὸ. Comp. i. 2. 4. 10.

18. Πρῶτον. Doric for πρῶτον.—Τάκεται. Comp. i. 66. 82.—Ἀλλά. Comp. vs. 10.—19. Πᾶ τὰς φρένας. Literally: *Whither hast thou fled as to thy mind?* i. e. whither have thy senses flown? Πᾶ. Doric for πᾶ, and this for ποῖ. Comp. vii. 21. xi. 72.—20. \*Ἡ ῥά γέ τοι. *Have I then indeed become detestable and an object of derision to thee?*—Καὶ τίν. Comp. vs. 11.—21. Πάσσ' ἅμα. Heinsius conjectured πάσσ' ἅλα, "spurge salem." This verse is parodied by Virgil, Ecl. viii. 78.

"Necte, Amarylli, modo; et Veneris, dic, vincula necto."

23. Δέλφιδ' ἔμ' ἀνίασεν. Virgil, ibid. vs. 82. "Spurge incende bitumine lauros: Daphnis me malus urit, ego hanc in Daphnide laurum." The laurel was burned in order to consume the flesh of the person against whom the magical rites were performed. Gay has imitated this passage in his fourth Pastoral: "Two hazel-nuts I threw into the flame, And to each nut I gave a sweet-heart's name: This with the loudest bounce me sore amaz'd, That in a flame of brightest colour blaz'd: As blaz'd the nut, so may thy passion grow; For 't was thy nut that did so brightly glow."—Ἐπὶ Δέλφιδι. Upon a waxen image of *Delpis*, which the sorceress put into the fire. Some translate it in the person of *Daphnis*, as in the passage of Virgil just quoted.—24. Χῶς αὐτὰ. Doric for καὶ ὥς αὐτὴ ληκεῖ. Join μέγα with λακεῖ. Καππυρίσασα is Doric for καταπυρίσασα.—25. Κήξαπίνας. For καὶ ἐξαπίνης ἤφθη, καὶ οὐδ', &c.—26. Ἀμαθύνου. This verb properly signifies *to reduce to sand*, or *dust*. Comp. Homer, Il. i. 593. Hence *to consume*.

Ὡς τοῦτον τὸν καρὸν ἐγὼ σὺν δαίμονι τάκω,  
 Ὡς τάκοιβ' ὑπ' ἔρωτος ὁ Μύνδιος αὐτίκα Δέλφισ·  
 Χῶς δινεῖθ' ὅδε ρόμβος ὁ χάλκεος, ἐξ Ἀφροδίτας 30  
 Ὡς κείνος δινοῖτο ποθ' ἀμετέρησι θύρησιν.

Ἰὺγξ, ἔλκε τὸ τήνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.  
 Νῦν θυσῶ τὰ πίτυρα. τὸ δ', Ἀρτεμι, καὶ τὸν ἐν ᾧδᾳ  
 Κινήσαις ῥ' ἀδάμαντα, καὶ εἴτι περ ἀσφαλὲς ἄλλο.  
 Θέστυλι, τὰ κύνες ἄμμιν ἀνὰ πτόλιν ὠρύονται. 35  
 Ἀ θεὸς ἐν τριόδοισι· τὸ χαλκίον ὡς τάχος ἄχει.

Ἰὺγξ, ἔλκε τὸ τήνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.  
 Ἥνιδε σιγᾷ μὲν πόντος, σιγῶντι δ' αἴηται·  
 Ἀ δ' ἐμὰ οὐ σιγᾷ στέρνων ἔντοσθεν ἀνία,  
 Ἀλλ' ἐπὶ τήνῳ πᾶσα καταίθομαι, ὅς με τάλαιναν 40

28. Ὡς τοῦτον. Virgil, Ecl. viii. 80. "Limus ut hic durescit, et hæc ut cera liquescit Uno eodemque igni; sic nostro Daphnis amore." — Σὺν δαίμονι. With the assistance of the deity. Comp. vii. 12. Aristoph. Plut. 114. Xenophon, Cyrop. iii. 1. 15. Matth. Gr. Gr. §577. — 30. Χῶς δινεῖται. And as this brazen wheel is wheeled round. The Canidia of Horace makes use of this wheel, Epod. xvii. 7. — Ἐξ Ἀφροδίτας. Comp. vii. 55. — 31. Ποθ' ἀμετέρησι. Donec for πρὸς ἡμετέρας θύρας.

33. Πίτυρα. Comp. Demosthenes περὶ Στεφ. c. 79. — Τὸ δ', Ἀρτεμι. And thou, O Moon, shalt move the invincible Pluto in Hades, and whatsoever else is unshaken. Comp. i. 2. 4. 10. Warton reads Κινήσαις Ῥαδάμανθα. Comp. Ovid, Met. iv. 452. Propert. iv. 11. 1. Hermann says the subject matter itself, and also the unmeaning ῥ' prove that the name of Rhadamanthus is concealed under the present reading. He proposes therefore: Κινήσαις Ῥαδάμανθον, ἢ εἴ τι, &c. — 35. Ἄμμιν. Comp. i. 15. — ὠρύονται. Virgil, Æn. vi. 257. "Visæque canes ululare per umbram Adventante Dea." Dogs are

said properly to bark, ὠλάττειν. Comp. i. 71.

36. Ἀ θεός. Diana Trivia, Hecate. "The reason why Hecate was placed in the public ways, was because she presided over piacular pollutions. Every new moon there was a public supper provided at the charge of the richer sort, in a place where three ways met: hence she was called Trivia. This was no sooner brought, than the poor people carried it all off, giving out that Hecate had devoured it. These suppers were expiatory offerings to move this Goddess to avert any evils, which might impend by reason of piacular crimes committed in the highways." Fawkes. Comp. Ovid, Trist. iv. 4. 73. — Τὸ χαλκίον. Quick sound the cymbals. Virgil, Georg. iv. 64. "Tinnitusque cie, et matris quate cymbala circum." "Among the Swedish Laplanders, there is, in every family, a drum for consulting the devil." Poliohele.

38. Ἥνιδε σιγᾷ. Comp. i. 149. Virgil, Ecl. ix. 57. "Et nunc omne tibi stratum silet æquor; et omnes, Aspice, ventosi ceciderunt murmuris auræ."

Ἀντὶ γυναικὸς ἔθηκε κακὰν καὶ ἀπάρθενον ἦμεν.

Ἴϋξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

Ἐς τρεῖς ἀποσπένδω, καὶ τρεῖς τάδε, πότνια, φωνῶ·

Τόσσον ἔχοι λάθας, ὅσσον ποκὰ Θασέα φαντὶ 45

Ἐν Δία λασθήμεν εὐπλοκάμω Ἀριάδνας.

Ἴϋξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

Ἴππομανὲς φυτόν ἐστι παρ' Ἀρκάσι· τῷ δ' ἔπι πᾶσαι

Καὶ πῶλοι μαίνονται ἂν ὥρεα καὶ θοαὶ Ἴπποι.

Ὡς καὶ Δέλφιν ἴδοιμι, καὶ ἐς τόδε δῶμα περᾶσαι 50

Μαινομένῳ ἴκελον, λιπαρᾶς ἔκτοσθε παλαίστρας.

Ἴϋξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

Τοῦτ' ἀπὸ τᾶς χλαίνας τὸ κρᾶσπεδον ὤλεσε Δέλφισ,

Ὡ γὰρ νῦν τίλλοισα κατ' ἀγρίῳ ἐν πυρὶ βάλλω.

Αἱ αἱ, ἔρως ἀνιარέ, τί μευ μέλαν ἐκ χροὸς αἶμα 55

Ἐμφὺς ὡς λιμνᾶτις ἅπαν ἐκ βδέλλα πέπωκας;

Ἴϋξ, ἔλκε τὸ τῆνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.

Comp. Apollonius Rhod. iii. 743. seqq. Virgil, *Æn.* iv. 522. seqq. — 41. ἦμεν. The same as *ἡμε*, both of which are Doric for *εἶναι*. Comp. vs. 116.

43. Ἐς τρεῖς. Virgil, *Ecl.* viii. 73. "Terna tibi hæc primum triplici diversa colore Licia circumdo, terque hæc altaria circum Effigiem duco: numero Deus impare gaudet." The number three was held sacred by the ancients. Comp. Ovid, *Fast.* ii. 638. Tibullus, i. 2. 42. seqq.

45. Λάθας. Doric for *λήθης*, ὅσσον ποτὲ Θησέα φασί. — 46. Δία. Afterwards called Naxus. Comp. Apoll. Rhod. iv. 434. — Λασθήμεν. Doric for *λυσθῆναι* *εὐπλοκάμῳ* Ἀριάδνης. See Matth. Gr. Gr. § 242.

48. Ἴππομανές. An Arcadian plant, having the fruit of the wild cucumber, and the leaves of the prickly poppy. Some suppose it to be an animal substance. See a dissertation on *Hippomanes* at the end of Bayle's Dictionary.

Consult Harduin on Pliny, N. H. viii. 42. Broukhuis on Tibullus, ii. 4. 58. and the interpreters on Virgil, *Georg.* iii. 280. *Æn.* iv. 515. — Τῷ δ' ἔπι. Anastrophe: *All run mad after it.* — 49. Ἀν' ὥρεα. Comp. i. 77. 115. — 50. Καὶ Δέλφιν. Kiessling explains this by "etiam Delphin," and the second conjunction by "et quidem." Reiske would read *περῶντα* for *περᾶται*.

53. Ὦλεσε. *Rent.* Virgil, *Ecl.* viii. 91. "Has olim exuvias mihi perfidus ille reliquit, Pignora caras sui, quæ nunc ego limine in ipso, Terra, tibi mando." — 54. Ὡ γὰρ. Doric for *ὃ ἐγώ*. Join *κατὰ* with *βάλλω*. Comp. Homer, *Il.* M. 206.

55. Τί μευ μέλαν. Constr. *Διὰ τὴν ἐμφύς μοι ὡς λιμνᾶτις βδέλλα ἐπέπωκας ἐκ χροὸς μευ μέλαν αἶμα*. Comp. Sophocles, *Electr.* 777. ed. Erf. Horace, *A. Poët.* 476. and Lambinus thereon.

Σαύραν τοι τρίψασα ποτὸν κακὸν αὔριον οἰσῶ.  
 Θέστυλι, νῦν δὲ λαβοῖσα τὸ τὰ θρόνα ταυθ' ὑπόμαζον  
 Τᾶς τήνω φλιᾶς καθυπέρτερον, ἃς ἔτι καὶ νῦν 60  
 Ἐκ θυμῷ δέδεμαι· ὁ δέ μευ λόγον οὐδένα ποιεῖ·  
 Καὶ λέγ' ἐπιφθύσδοισα· Τὰ Δέλφιδος ὅστέα μάσσω.  
 Ἴϋγξ, ἔλκε τὸ τήνον ἐμὸν ποτὶ δῶμα τὸν ἄνδρα.  
 Νῦν δὴ μούνη ἐοῖσα πόθεν τὸν ἔρωτα δακρυσῶ ;  
 Ἐκ τίνος ἀρξέυμαι ; τίς μοι κακὸν ἀγαγε τοῦτο ; 65  
 Ἦνθ' ἂ τῷ ὑβούλοιο καναφόρος ἄμμιν Ἀναξῶ  
 Ἄλσος ἐς Ἀρτέμιδος· τᾶ δὲ τόκα πολλὰ μὲν ἄλλα  
 Θηρία πομπεύεσκε περισταδὸν, ἐν δὲ λείαινα.  
 Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.

58. Σαύραν. Σαῦρος is used Idyl. vii. 22.—59. Τὰ θρόνα ταῦτα. *Those magical poisons*, i. e. the pounded lizard. The term θρόνα was applied by the Ætolians to *drugs*, by the Thessalians to *spotted reptiles*, and by the Cyprians to *flowered dresses*. In Homer, Il. X. 440. it signifies *roses*. Nicander, Ther. 413. and Lycophron, 674. use it in the same sense as Theocritus, φάρμακα μαγικά. Virgil, Ecl. viii. 95. "Has herbas atque hæc Ponto mihi lecta venena." Comp. Horace, Epod. v. 77.—60. Τὰς τήνω. Doric for τῆς ἐκείνου.—Ἔς ἔτι. I. e. ἀφ' ἧς ἔτι καὶ νῦν ἐκδέδεμαι θυμῷ. Some read ἐκ θυμῷ, i. e. ἐκ θυμοῦ, the same as ἀπὸ καρδίας, ἐκ ψυχῆς.—61. Ὁ δέ μευ. *And he makes no estimation of me*.—62. Ἐπιφθύσδοισα. Doric for ἐπιφθύζουσα, *spitting on the threshold*. Comp. vii. 127. Some interpret it *whispering*, or *muttering*.

64. Νῦν δὴ μούνη. Thestylis having now departed, the sorceress commences a mournful soliloquy on the origin and progress of her ill-fated passion.—65. Ἀρξέυμαι. Doric for ἀρξομαι. Comp. vii. 95. So βασέυμαι, vs. 8. κεισεύμαι, iii. 53. See Gregorius Cor. p. 261. and Maittaire de Dial. p. 301.

66. Ἦνθ' ἂ τῷ. I. e. Ἀναξῶ κανηφόρος ἡ θυγάτηρ τοῦ Εὐδούλου ἦλθε ἡμῖν ἐς Ἄλσος Ἀρτέμιδος. "The Athenian virgins were presented to Diana before it was lawful for them to marry, on which occasion they offered presents in baskets to that Goddess, to gain leave to depart out of her train, and change their state of life." Potter.—67. Τᾶ δὲ τόκα. *Then in honor of her (Diana) many other wild beasts*, i. e. besides the lioness. Comp. i. 24. 66.—68. Πομπεύεσκε περισταδὸν. *Were led round about in procession*. Πομπεύεσκε. Doric and poet. for ἐπόμπευε.

69. Φράζεό μευ. *Attend to my love, whence it came*, &c. Thus Palmerius Exercit. p. 794. Comp. vs. 84. vi. 13. D'Orville, Vann. Crit. p. 147. and on Charit. p. 669. ed. Lips. Warton prefers the old version, "Dic amorem meum," &c. The subject of a dependent clause is often put in the preceding clause, in the case which the verb there requires. Thus sometimes also in Latin; as in Terence, Hec. iii. 5. 18. "Omnem rem scio, ut sit acta." Ibid. iv. 1. 60. "Simul vereor Pamphilum, ne orata nostra nequeant diutius Celare." Comp. Ἀνακρεον, x. 6

Καί μ' ἅ Θευχαρίλα Θραῦσσα τροφὸς ἅ μακαρίτις, 70  
 Ἀγχίθυρος ναίοισα, κατεύξατο καὶ λιτάνευσε  
 Τὰν πομπὰν θάσασθαι· ἐγὼ δέ οἱ ἅ μεγάλοιτος  
 Ὠμάρτευν, βύσσοιο καλὸν σύροισα χιτῶνα,  
 Κάμφιστειλαμένα τὰν ξυστίδα τᾶς Κλεαρίστας.

Φράζέό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα. 75  
 Ἦδη δ' εὔσα μέσαν κατ' ἀμαξιτὸν, ἃ τὰ Λύκωνος,  
 Εἶδον Δέλφιν ὁμοῦ τε καὶ Εὐδάμιππον ἰόντας.  
 Τοῖς δ' ἦν ξανθοτέρα μὲν ἐλιχρύσοιο γενειᾶς,  
 Στήθεα δὲ στίλβοντα πολὺ πλέον ἢ τὸ, Σελάνα,  
 Ὡς ἀπὸ γυμνασίοιο καλὸν πόνον ἄρτι λιπόντων. 80

Φράζέό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.  
 Χῶς ἴδον, ὡς ἐμάνην, ὥς μευ περὶ θυμὸς ἰάφθη  
 Δειλαίας· τὸ δὲ κάλλος ἐτάκετο, κοῦδέ τι πομπᾶς  
 Τήνας ἐφρασάμαν, οὐδ' ὡς πάλιν οἴκαδ' ἀπῆνθον

70. Ἄ μακαρίτις. Ὁ μακαρίτης, and ἡ μακαρίτις, were expressions frequently used when speaking of deceased persons, similar to ours, of blessed memory. Comp. Æschylus, Pers. 625. Alciphro. iii. 37. and D'Orville, l. c.

72. Θάσασθαι. Comp. i. 149. — Μεγάλοιτος. A poetical word peculiar to Theocritus. — 73. Σύροισα. Training after me a beautiful gown of fine linen, i. e. clad in a beautiful gown with a long train. — 74. Κάμφιστειλαμένα. For καὶ ἀμφιστειλαμένη: And bedecked with the mantle of Clearista. A satirical lash at the vanity of such women as went to the show in borrowed clothes. Juvenal, vi. 274. "Ut spectet ludos, conducit Ogulnia vestem." Comp. Iamblichus, Pythag. § 55.

76. Μέσαν κατ' ἀμαξιτὸν. Virgil, Ecl. ix. 59. "Hinc adeo media est nobis via: namque sepulcrum Incipit apparere Bianoris." — Τὰ Λύκωνος. Supply δάματα, or οἰκήματα.

78. Ἐλιχρύσοιο. Comp. i. 30. — 80. Ὡς ἀπὸ. Tmesis. Constr. ὡς ἄρτι

ἀπολιπόντων καλὸν πόνον γυμνασίου: As they had just left the graceful toil of the gymnasium. For the construction of the particle ὡς with the genitive absolute, see Viger, viii. § 10.3. Zeune thereon, p. 559. and Matth. Gr. Gr. § 568. — Ἄρτι. Comp. ii. 104. xi. 9. and see Viger, vii. § 4. 1.

82. Χῶς ἴδον. I. e. καὶ ὡς, &c. Comp. iii. 42. Virgil, Ecl. viii. 41. "Ut vidi, ut perii, ut me malus abstulit error!" The second ὡς in this verse is used to express celerity, like the Latin "quam," or εὐθὺς in Achilles Tatius, p. 18. ed. Salmas. Ὡς δὲ εἶδον, εὐθὺς ἀπολώλεον. So in Homer, Il. ε. 294. Ὡς δ' ἴδεν, ὥς μιν ἔρωσ πυκινὰς φρένας ἀμφεκάλυψεν. Il. T. 16. Ὡς εἶδ', ὥς μιν μᾶλλον ἔδυ χόλος, ἐν δέ οἱ ὄσσε, κ. τ. λ. Comp. Valck. Callim. Fragm. p. 105. Hermann de Emend. R. G. p. 114. Hoogeveen, i. 30. Viger, viii. § 10. 4. — Περιιδφθη. Tmesis: Was affected. Scheller reads πέρι in the sense of "penitus." Græfe conjectured πυρή. — 84. Ἐφρασάμαν. I observed, attended to. Comp. vs. 69. —

\*Εγνων· ἀλλὰ μέ τις καπυρὰ νόσος ἐξαλάπαξε· 85

Κείμαν δ' ἐν κλιντῇρι δέκ' ἄματα καὶ δέκα νύκτας.

Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.

Καί μευ χρώς μὲν ὁμοῖος ἐγίνετο πολλάκι θάψω·

\*Εῖρρευν δ' ἐκ κεφαλᾶς πᾶσαι τρίχες· αὐτὰ δὲ λοιπὰ

\*Οστὲ ἔτ' ἧς καὶ δέρμα· καὶ ἐς τίνος οὐκ ἐπέρασα; 90

\*Ἡ ποίας ἔλιπον γραίας δόμον, αἵτις ἐπᾶδεν;

\*Ἀλλ' ἧς οὐδὲν ἐλαφρόν· ὁ δὲ χρόνος ἄνυτο φεύγων.

Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.

Χ' οὕτω τᾷ δώλῃ τὸν ἀλαθέα μῦθον ἔλεξα,

Εἰ δ' ἄγε Θεστυλί μοι χαλεπᾶς νόσῳ εὐρέ τι μᾶχος. 95

Πᾶσαν ἔχει με τάλαιναν ὁ Μύνδιος. ἀλλὰ μολοῖσα

Τήρησον ποτὶ τὰν Τιμαγήτοιο παλαιστραν·

Τηνεὶ γὰρ φοιτῇ, τηνεὶ δέ οἱ ἀδὺ καθῆσθαι.

\**Ἀπῆρθον*. Comp. i. 77.—85. *Καπυρά*. *Ardent*. Comp. vi. 16. vii. 37. The ancient grammarians derive *καπυρός* from *καλεῖν* and *πυροῦν*; Schneider from *καπτεῖν*. See Boden on Longus, p. 148. — 86. *Ἄματα*. Doric for *ήματα*.

88. *Ὅμοιος θάψω*. Ovid, *Met.* iv. 134. "*Oraque buxo Pallidiora gereus*." *Thapsus* was a Scythian wood of the colour of box. Some suppose it to be the Indian guaiacum. Heinsius says that women, who chose to look pale, tinged their cheeks with it. Comp. Nicander Ther. 529. and Wolf on the *Fragm.* of Sappho, p. 249. *Θάψω* is Doric for *θάβω*. Some write *θάψω*. — 89. *\*Εῖρρευν*. Doric and Ion. for *ἔρρουν*. — *Αὐτὰ δὲ λοιπὰ*. Contr. *αὐτὰ δὲ λοιπὰ ἔτι ἦν ὀστέα καὶ δέρμα*: *And the only things still left of me, were skin and bones*. Comp. iv. 15. *\*Hs* is Doric for *ἦν*, "*erat*," or "*erant*." — 90. *Καὶ ἐς τίνος*. Supply *δόμον*: *And to the house of what sorceress did I not resort for a remedy; or the house of what hag did I leave untried?* *Λεῖπειν* here has the sense of the Latin "*prætermittere*,"

"*præterire*;" or "*relinquere*" in this of Virgil, *Æn.* vi. 509. "*Nihil o tibi, amice, relictum*." — 92. *\*Ἀλλ' ἧς*. Comp. vs. 90. *\*Ελαφρόν* may be translated *alleviation*. — *\*Ἄνυτο φεύγων*. *Hastened its course flying*, i. e. flew swiftly on. Comp. Aristoph. *Plut.* 229. *Av.* 242. Bos on the word *ὀδὸς*, Viger, vi. § 2. 5. and Matth. *Gr. Gr.* § 557. Virgil, *Georg.* iii. 284. "*Sed fugit interea, fugit irreparabile tempus*." *\*Ἄνυτο* is Doric for *ἦνυτο*.

94. *Χ' οὕτω τᾷ*. For *καὶ οὕτω τῇ δούλῃ τὸν ἀληθέα*. Virgil, *Æn.* iv. 8. "*Cum sic unanimam alloquitur male sana sororem*." — 95. *Εἰ δ' ἄγε*. Supply the ellipsis thus: *εἰ δὲ βούλει, ἄγε*. Comp. Schæfer on Bos, p. 590. Hermann de Ellipsis et Pleon. p. 104, and on Viger, p. 870.

96. *Πᾶσαν ἔχει με*. Virgil, *Æn.* iv. 22. "*Solus hic inflexit sensus, animumque labantem Impulit*." — 97. *Τήρησον*. *Watch* for him. Comp. *Thuc.* iii. 22. vi. 2. — 98. *Τηνεὶ*. Doric for *ἐκεῖ*, *ἐκεῖσε*, "*illuc*:" the second *τηνεὶ* is for *ἐκεῖ*, "*illic*." Comp. i. 106.

Φράζέο μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.  
 Κῆπεί καὶ νιν ἐόντα μάθης μόνον, ἄσυχᾶ νεῦσον, 100  
 Κῆφ' ὅτι Σιμαίθα τὸ καλεῖ, καὶ ὑφαγέο τᾶδε.  
 Ὡς ἐφάμαν· ἃ δ' ἦνθε καὶ ἄγαγε τὸν λιπαρόχρων  
 Εἰς ἐμὰ δώματα Δέλφιν· ἐγὼ δέ νιν αἰς ἐνόησα  
 Ἄρτι θύρας ὑπὲρ οὐδὸν ἀμειβόμενον ποδὶ κούφῳ,  
 (Φράζέο μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα) 105  
 Πᾶσα μὲν ἐψύχθην χιάνος πλέον, ἐκ δὲ μετώπῳ  
 Ἰδρώς μευ κοχῦδεςκεν ἴσον νοτίαισιν ἑέρσαις,  
 Οὐδὲ τι φωνᾶσαι δυνάμαν, οὐδ' ὅσπον ἐν ὕπνῳ  
 Κνυζεῦνται φωνεῦντα φίλαν ποτὶ ματέρα τέκνα·  
 Ἄλλ' ἐπάγην δαγῦδι καλὸν χροᾶ πάντοθεν ἴσα. 110  
 Φράζέο μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.  
 Καί μ' ἐσιδὼν ὡς στοργος, ἐπὶ χθονὸς ὄμματα πῆξας,

100. Κῆπεί καὶ νιν. I. e. καὶ ἐπεὶ ἂν μάθης αὐτὸν ὄντα μόνον, νεῦσον ἥσυχᾶ, καὶ εἶπε, &c. Ἄσυχᾶ is Doric for ἥσυχᾶ, and this for ἡσυχώς. Comp. vi. 12.—101. Κῆφ' ὅτι. And tell him this, "Simætha invites thee," &c. For this use of ὅτι, see Hoogeveen, and Viger, viii. § 9. 1. seqq. — Τὸ καλεῖ. Comp. i. 56. — Ἰφαγέο τᾶδε. Doric for ὑφηγοῦ τῆδε, conduct him hither privately. Reiske translates it, "præi viam illi."

102. Ἄγαγε. Doric for ἤγαγε. Λιπαρόχρων is the accusative of λιπαρόχρως, Doric for λιπαρόχρους.—104. Ἄρτι. This particle joined with the present tense signifies now, at this time. See Viger, vii. § 1. Graefe on Meleager, p. 70. — Ἦνθε οὐδὸν. Passing over the threshold. The verb ἀμείβεσθαι has the signification of passing in Homer also, II. I. 409. Ἐπεὶ ἔρ κεν ἀμείψεται ἔρκος δδόντων. In this signification it is an active verb. So in Euripides, Alcest. 768. κατόλμησ' ἀμείψασθαι πύλας. Comp. Odyss. K. 328. and see Wesseling on Herodotus, p. 408. 28.

106. Πᾶσα μὲν ἐψύχθην. Virgil,

Æn. iii. 308. "Diriguit visu in medio: calor ossa reliquit." Comp. Sappho's Ode preserved by Longinus, x. 2. Apollonius Rhod. i. 1261. iii. 954. 965.—107. Κοχῦδεςκεν. Ionic imperf. from κοχῦδῶ, I flow profusely. It properly signifies to flow with noise. Comp. Pherocrates in Athenæus, vi. p. 269.—Νοτίαισιν ἑέρσαις. For νοτίαις ἑρσαις. "Like southern dews distilling from my face." Polwhele. Thus Petronius: "Cum languidus auster Non patitur glaciem resoluta vivere terra, Gurgite sic pleno facies manavit."—109. Κνυζεῦνται. Whims. Comp. Aristoph. Vesp. 977. According to Donatus it is properly said of young foxes.—110. Ἄλλ' ἐπάγην. But I was stiffened all over like a doll. Comp. Apollonius Rhod. iii. 965. Heliodorus, ii. 23. iv. 13. Δαγὺς signifies a child's doll made of wax, wood, or any other substance: it was called κόρη by the Attics. In Callimachus, Hymn. Cer. 92. it is called πλαγγών. See Bast's Epist. Crit. p. 195. "Stiff as this golden necklace." Polwhele.

112. Καί μ' ἐσιδὼν. Koppiers,

Εζετ' ἐπὶ κλιντῇρι, καὶ ἐζόμενος φάτο μῦθον·  
 Ἡ ρά με, Σιμαίβα, τόσον ἔφθασας, ὅσον ἐγὼ θην  
 Πρᾶν ποκα τὸν χαρίεντα τρέχων ἔφθαξα Φιλῖνον, 115  
 Ες τὸ τεὸν καλέσασα τόδε στέγος, ἧ με παρῆμεν.

Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.  
 Ἦνθον γὰρ κηγών, ναὶ τὸν γλυκύν, ἦνθον, ἔρωτα,  
 Ἡ τρίτος ἢ τέταρτος ἐὼν φίλος, αὐτίκα νυκτὸς,  
 Μᾶλα μὲν ἐν κόλποισι Διωνύσοιο φυλάσσω, 120  
 Κρατὶ δ' ἔχων λεύκαν, Ἡρακλέος ἱερὸν ἔρνος,  
 Πάντοσε πορφυρέησι περιζώστρησιν ἐλικτάν.

Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.  
 Καί μ' εἰ μὲν κ' ἐδέχεσθε, τάδ' ἦς φίλα· καὶ γὰρ ἐλαφρὸς  
 Καὶ καλὸς πάντεσσι μετ' ἡϊθέοισι καλεῦμαι. 125

considering this and the following clause contradictory, proposed, Κοῦ μ' ἐσδών: "cumque me ne aspexisset quidem, oculis in terram defixis, consedit." Brunck, being of the same opinion, admitted this conjecture into the text, not perceiving that he was charging his author with tautology. But, as Harles observes, the received reading is correct, and clearly marks the perturbed state of the speaker's mind. Vossius correctly interprets it thus: "Cum me ingressus blande intuitus esset, tum oculis ficta pudoris specie in terram demissis crudelis in lecto consedit." — Ὡς τοργος. Doric for ὁ βοτοργος. This refers to his conduct afterwards. — 114. Ἡ ρά με. Comp. i. 16. ii. 6. The construction, according to Harles, runs thus: "Ἡ ρα Σιμαίβα, πρὶν ἢ ἐμὲ παρῆναι καλέσασά με εἰς τόδε τὸ σὸν στέγος, τόσον ἐμὲ ἔφθασας, ὅσον ἐγὼ θην πρᾶν ποτὲ ἔφθασα τρέχων τὸν χαρίεντα Φιλῖνον: "Cum me vocasti ante, quam mea sponte venirem, tantum me prævertisti, quantum ego nuper cursu Philinum præverti." There seems no necessity however for the insertion of πρὶν. Constr. Σιμαίβα, ἧ ρα ἔφθασας καλέσασά με εἰς τόδε τὸ σὸν στέγος, ἧ με παρῆναι, τόσον

ὅσον ἐγὼ θην πρᾶν ποτὲ ἔφθασα τρέχων, κ. τ. λ. In truth, Simetha, by inviting me to your house, you have anticipated my coming, by so much time as I, indeed, lately outstripped in the course the graceful Philinus. — 115. Πρᾶν. Doric syncope for πρᾶν. — Ἐφθαξα. Doric for ἔφθασα. — 116. Παρῆμεν. Doric infinitive for παρῆναι. Comp. vs. 41.

118. Ἦνθον γὰρ κηγών. For I would have even come myself. For the omission of ἂν, or κέ, see Matth. Gr. Gr. § 508. Obs. 2. Comp. i. 77. Κηγών is Doric for καὶ ἐγὼ. Some suppose it put for καὶ ἐγὼ, i. e. ἂν ἐγὼ. Comp. vii. 91. ix. 8. xi. 71. — 119. Ἡ τρίτος, ἢ τέταρτος. Being either the third or fourth, i. e. having two or three friends with me. — Αὐτίκα νυκτὸς. Presently with the night, i. e. as soon as it should be night. — 121. Λεύκαν. The white poplar. Virgil, Æn. viii. 286. "Populeis adsunt evincti tempora ramis." Athletes were usually crowned with poplar, that tree being sacred to Hercules. Comp. Virgil, Ecl. vii. 61.

124. Κ' ἐδέχεσθε. I. e. ἂν ἐδέχεσθε. — Τάδ' ἦς. Supply ἂν here, and also in vss. 126. 128. Comp. vs. 90. —



Εὖδον δ', αἶ κε μόνον τὸ καλὸν στόμα τεῦς ἐφίλασα·  
 Εἰ δ' ἄλλα, μ' ὠθεῖτε, καὶ ἅ θύρα εἶχετο μοχλῶ,  
 Πάντως καὶ πελέκεις καὶ λαμπάδες ἦνθον ἐφ' ὑμέας.

Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα.

Νῦν δὲ χάριν μὲν ἔφαν τᾷ Κύπριδι πρᾶτον ὀφείλεν· 130  
 Καὶ μετὰ τὰν Κύπριν τύ με δευτέρα ἐκ πυρὸς εἴλεν,  
 Ὡ γύναι, ἐσκαλέσασα τὸν ποτὶ τοῦτο μέλαθρον,  
 Αὐτως ἡμίφλεκτον· Ἐρως δ' ἄρα καὶ Λιπαραίου  
 Πολλάκις Ἀφαιστοιο σέλας φλογερώτερον αἶθει.

Φράζεό μευ τὸν ἔρωθ' ὅθεν ἵκετο, πότνα Σελάνα. 135

Κοῦτέ τι τήνος ἐμὴν ἐπεμέμψατο μέσφα τοι ἐχθές,  
 Οὐτ' ἐγὼ αὖ τήνω· ἀλλ' ἦνθέ μοι ἃ τε Φιλίστας 145  
 Μάτηρ τᾶς ἀμᾶς αὐλητρίδος, ἃ τε Μελιξοῦς,

126. Εὖδον. *I would have been content.* See vs. 124. Comp. Huschke on Tibullus, i. 1. 48. Schæfer on Soph. Œd. Col. 307. and Grotius on Cicero, Att. ii. 7. For εὖδον δ' Hermann conjectured εὖ δ' ἦς. Τεῦς, as well as τεῦ, is Doric for σοῦ. See Matth. Gr. Gr. § 145. 3.—128. Καὶ λαμπάδες. Horace, Od. iii. 26. 7.

"Hic, hic ponite lucida

Funalia, et vectes, et arcus

Oppositis foribus minaces."

Comp. Od. i. 25. 1. Tibullus, i. 1. 73.

130. Ἐφαν. For ἔφην, in the signification of a present, *I affirm.* Matth. Gr. Gr. § 212. 8. considers it a contraction of the third person plural.—

131. Εἴλεν. Doric for εἴλου.—133. Αὐτως ἡμίφλεκτον. *Half-burnt as I am.* Comp. iii. 30. and Matth. Gr. Gr. § 601. and Buttmann's Lexilogus, p. 171. seqq. ed. Fishlake.—Ἐρως δ' ἄρα. *For love naturally kindles a flame more burning even than, &c.* The primary signification of ἄρα is *therefore*; whence various other meanings are deduced: *then, thus, for, indeed, perhaps, &c.* It is generally employed to denote the

consequence drawn from a previous statement. Sometimes it serves to connect a proposition with what follows; and sometimes, when it appears to have no such power, it has the force of the Latin "rite," or "ex ordine," *conformably to nature, or propriety.* Hence *naturally*, as in the present passage.—134. Ἀφαιστοιο. *Vulcan, for fire, is frequently used both in Greek and Latin.* Comp. Homer, Il. B. 426. Moschus, iii. 106.

144. Κοῦτέ τι τήνος. Simætha now mentions the *discovery* of her lover's perfidy: *And neither did he in any respect find fault with me, nor I on the other hand with him, up to yesterday:* i. e. though I have not seen Delphis during the last twelve days, yet I bore that patiently, and did not find fault with him, till I heard of his conduct yesterday. Casaubon and Harles understand ἐχθές in the sense of *lately*. But see the commentators on Homer, Il. B. 303. and Aristoph. Ran. 738. Ἐμὴν and μέσφα, are Doric for ἐμολ, μέχρι, or μέχpris. See Matth. Gr. Gr. § 145. 4. Ἐχθές is a poetical form for χθές.—146. Τᾶς ἀμᾶς. Doric for

Σάμερον, ἀνίκα πέρ τε ποτ' οὐρανὸν ἔτρεχον ἵπποι,  
 Ἀὼ τὰν ῥοδόπαχυν ἀπ' Ὠκεανοῖο φέροισαι  
 Κῆπέ μοι ἄλλα τε πολλὰ καὶ ὡς ἄρα Δέλφιν ἔραται  
 Ταῦτά μοι ἄ ξείνα μυθήσατο· ἔστι δ' ἀλαθής·  
 Ἦ γάρ μοι καὶ τρὶς καὶ τετράκις ἄλλοτ' ἐφοίτη, 155  
 Καὶ παρ' ἐμὴν ἐτίθει τὰν Δωρίδα πολλάκις ὄλπαν·  
 Νῦν δέ τε δωδεκαταῖος ἀφ' ὧτέ νιν οὐδέποκ' εἶδον.  
 Ἀρ' οὐκ ἄλλό τι τερπνὸν ἔχει, ἀμῶν δὲ λέλασται;  
 Νῦν μὲν τοῖς φίλτροις καταθύσομαι· αἱ δ' ἔτι κῆμὲ  
 Λυπῇ, τὰν Ἀῖδαο πύλαν, ναὶ Μοῖρας, ἀραξεῖ. 160  
 Τοῖά οἱ ἐν κίστῃ κακὰ φάρμακα φαμὶ φυλάσσειν,  
 Ἀσσυρίῳ, δέσποινα, παρὰ ξείνοιο μαθοῖσα.

τῆς ἐμῆς. — Ἀ τε Μελιζούς. Supply μήτηρ: And she too, the mother of Melizo. — 147. Σάμερον. Doric for σήμερον, in Attic τῆμερον, i. e. ταύτῃ τῇ ἡμέρᾳ. — Ἀνίκα. Doric for ἡνίκα. — Ἴπποι. Supply ἡλίον. — 148. Ἀὼ. Davis, on Cicero de Nat. Deor. p. 65, 66., takes ἡὼς here for the sun, comparing Musæus, vs. 110. 288. and Callimachus, Hymn. Dian. vs. 249.

149. Κῆπε. Doric for καὶ εἰπε. — Καὶ ὡς ἄρα. Comp. vs. 133. — Ἐραται. Is in love. Comp. i. 78. This, as Hermann observes, is contrary to metre, and ἐράται, which Brunck has received, is repugnant to usage; because ἐράομαι in the present tense has always a passive signification, although the other tenses are used to supply the defect of the active ἐράω. Comp. Matth. Gr. Gr. § 234. § 350. Herod. i. 96. He thinks it should be ἐράε τεῦ, loves somebody. Comp. Herod. i. 19.

154. Ἀ ξείνα. For ἡ ξένη, "amica." — 155. Ἦ γάρ. The particle ἡ here has the force of ἀληθώς, ὅντως. Harles says it signifies "omnino," and refers to Hooegeveen, p. 482. ed. pr. — Ἐφοίτη. The Dorians, instead of contracting αε of the third person sing. imperf. into α, use the contraction η.

Comp. v. 42. xix. 3. Matth. Gr. Gr. § 49. Obs. 2. § 201. 5. — 156. Ἐμὴν. Comp. vs. 144. — Ὀλπαν. His oil-flask, which he usually carried to the palaestra. Comp. Horace, Od. i. 8. 8. — 157. Δωδεκαταῖος. Comp. vs. 4. — Οὐδέποκα. Comp. i. 24. 66. ii. 45.

158. Ἀρ' οὐκ ἄλλο. Comp. i. 98. Τὶ τερπνὸν here is equivalent to the Latin "delicie," a darling. — Ἀμῶν δὲ λέλασται. Doric for ἡμῶν δὲ λέλασται. Comp. viii. 25. xv. 94. Matth. Gr. Gr. § 145. 7. § 242. — 159. Τοῖς φίλτροις. Comp. ii. 1. 3. 10. Virgil, Ecl. viii. 102. "His ego Daphnim Aggrediar." — Κῆμὲ. Doric for καὶ ἐμέ. — 160. Ἀῖδαο. Genitive Æolic for Ἀΐδου. — Μοῖρας, ἀραξεῖ. Doric for Μοῖρας, ἀράξει. Comp. vs. 6. and Callimachus, Hymn. Apol. Μοῖρας takes a circumflex, because the final is short in the Doric dialect.

161. Κίστῃ. Doric for κίστη. Κίστη properly signifies a wicker basket; but here it means a gallipot. See Toup on Idyl xxvi. 7. A chest is called kist by the multitude in Lancashire. — Φαμί. Doric for φημί. — 162. Ἀσσυρίῳ. Virgil, Ecl. viii. 95. "Has herbas atque hæc Ponto mihi lecta venena Ipse dedit Mœris; nas-

Ἄλλὰ τὸ μὲν χαίροισα ποτ' Ὀκεανὸν τρέπε πάλους.  
 Πότνι· ἐγὼ δ' οἰσῶ τὸν ἐμὸν πόνον, ὥσπερ ὑπέσταν.  
 Χαῖρε, Σελαναία λιπαρόχροε· χαίρετε δ', ἄλλοι 165  
 Ἀστέρες, εὐκήλοιο κατ' ἄντυγα νυκτὸς ὀπαδοί.

cuntur plurima Ponto." Comp. Tibullus, i. 5. 15. Euripides, Med. 715. Herod. ii. 85. The Assyrians were notorious sorcerers. — Δέσποινα. She addresses the Moon.

163. Ἄλλὰ τί. Comp. i. 2. 4. 10. — Χαίροισα τρέπε. Farewell, and turn, &c. This is similar to χαίρων ἔθι in Euripides, Phœn. 935. — Πάλους. Tibullus also, ii. 1. 87. gives a chariot and horses to the night: "Ludite, jam Nox jungit equos, currumque sequuntur Matris lascivo sidera fulva choro." — 164. Ἐγὼ δ' οἰσῶ. I will bear my grief as I have undertaken it, i. e. according to the proverb: "As I have made my bed, so will I lie." So this verse is generally interpreted; and so Polwhele: "For, as I've borne my griefs, I yet will bear." Harles says ὥσπερ ὑπέσταν is "ut promisi," comparing Euripides, Iphig. Aul. 530. and

Il. iv. 267. Valcken. proposes *ἔπερ ὑπέσταν*, "cui me subjeci." Jacobs conjectured *ἐγὼ δ' αὐσῶ τὸν ἐμὸν πόνον*, &c. which he explains thus: "Equidem laborem a me susceptum ita perficiam et absolvam, ut promisi." I will complete the magic rites as I have promised, and devote him to death unless he return. Finkenstein elicits the same sense from the common reading. Finally, Bergler on Alciphron, i. 27. p. 112. explains it, "Ego vero feram meum dolorem, ut suscepi, ὥσπερ ὑπέσταν, sc. αὐτῷ." This is not condemned by Kiessling.

165. Χαῖρε. Comp. Anacreon, i. 10. — 166. Εὐκήλοιο. Tibullus seems to have imitated this in the passage just quoted. — Ἄντυγα. Ἄντυξ here signifies a chariot. Comp. Homer, Il. A. 535.

## ΑΓΠΟ'ΛΟΣ, Ἡ ἈΜΑΡΥΛΛΙΣ, Ἡ ΚΩΜΑΣΤΗ'Σ.

ΕΓ'ΑΥΛΙΟΝ γ'.

Κωμάσδω ποτὶ τὰν Ἀμαρυλλίδα, ταὶ δέ μοι αἶγες  
 Βόσκονται κατ' ὄρος, καὶ ὁ Τίτυρος αὐτὰς ἐλαύνει.  
 Τίτυρ', ἐμὴν τὸ καλὸν πεφιλαμένε, βόσκει τὰς αἶγας,  
 Καὶ ποτὶ τὰν κρᾶναν ἄγε, Τίτυρε· καὶ τὸν ἐνόρχαν  
 Τὸν Λιθυκὸν κνᾶκωνα φυλάσσεο, μὴ τυ κορύξῃ. 5  
 ὦ χαρίεσσ' Ἀμαρυλλί, τί μ' οὐκ ἔτι τοῦτο κατ' ἄντρον  
 Παρακύπτουσα καλεῖς τὸν ἐρωτύλον; ἦ ρά με μισεῖς;

**ΚΩΜΑΣΤΗ'Σ.** THE SERENADER. *Κωμαστής*, according to Hesychius, signifies a shepherd, who dances and sings at the same time. This, as well as the former *Idyl*, represents distracted love, in many abrupt and beautiful transitions of passion. Here also the reader's attention is confined to the action and speech of a single personage. A goatherd declares his love for *Amaryllis*, deploras her cruelty, extols her charms, entreats a return of affection, and in despair resolves to drown himself.

1. *Κωμάσδω.* I go serenading to *Amaryllis*; properly, I go singing and dancing to, &c.—*Ταὶ δέ.* Comp. i. 9.—2. *Βόσκονται κατ' ὄρος.* Comp. v. 103. Virgil, *Georg.* iii. 314. "Pascuntur vero sylvas et summa Lycæi."—*Αἰτράς.* The final of this word is short in Doric. Comp. i. 134. ii. 160.—3. *Τίτυρ' ἐμὴν.* Virgil has closely copied this passage, *Ecl.* ix. 23. "Tityre, dum redeo, brevis est via: pasce capellas, Et potum pastas age, Tityre, et inter agendum Occursare capro, cornu ferit ille, caveto." Martyn fan-

cies from this that the Latin bard was at one time engaged in translating Theocritus! Comp. A. Gell. ix. 9.—*Ἐμὴν.* Comp. ii. 144.—*Τὸ καλὸν πεφιλαμένε.* *Dearlly beloved.* Comp. i. 41., Callimachus, *Epigr.* 56. Matth. Gr. Gr. § 446. 7.—4. *Τὸν ἐνόρχαν κνᾶκωνα.* The tawney coloured he-goat. Some interpret this simply a *ridgil*, or a *ram*; others translate *κνᾶκωνα*, "caprum;" others again, as Vossius, render it *mit weisslichen zotten*, "with whitish shaggy hair." See the commentators, and a note of Thysius on the passage of Aulus Gellius above referred to, *Variorum* ed. p. 551. *Κνᾶκωνα* is Doric for *κνήκωνα*.—5. *Μή τυ.* Comp. i. 56.

7. *Παρακύπτουσα.* Doric and poet. for *παρακύπτουσα*, peeping forth, i. e. stooping and taking a side-glance from the cave. Portus translates it "procumbens." *Παρακύπτειν* properly signifies to stoop and peep side-ways into a place in passing by; or, to stoop and look stealthily out of a place. Comp. Aristophanes, *Thesm.* 797. D'Orville on Chariton, ii. 4. p. 177. and the com-

Η ρά γέ τοι σιμὸς καταφαίνομαι ἐγγύθεν ἤμεν,  
 Νύμφα, καὶ προγένειος; ἀπάγξασθαί με ποιησείς.  
 Ἦνιδε τοι δέκα μᾶλα φέρω· τὴνῳθε καθεῖλον, 10  
 ὦ μ' ἐκέλευ καθελεῖν τύ· καὶ αὔριον ἄλλα τοι οἰσῶ.  
 Θᾶσαι μὰν θυμαλγὲς ἐμὸν ἄχος· αἴθε γενοίμαν  
 Ἄ βομβεῦσα μέλισσα, καὶ ἐς τεδὸν ἄντρον ἰκοίμαν,  
 Τὸν κισσὸν διαδύς καὶ τὰν πτέριν, ἃ τὸ πυκάσδη.  
 Νῦν ἔγνων τὸν Ἑρωτα· βαρὺς θεός· ἦ ρα λεαίνας 15  
 Μασδὸν ἐθήλαξε, δρυμῷ τέ μιν ἔτραφε μάτηρ.  
 Ὅς με κατασμήχων καὶ ἐς ὄστέον ἄχρις ἰάπτει.  
 ὦ τὸ καλὸν ποθορεῦσα, τὸ πᾶν λίθος· ὦ κυανόφρου

mentators on Demosthenes, Philip. i. 9.—Ἦ ρά με μισεῖς. The particle ἦ here is equivalent to the Latin "num:" *Do you then hate me?* Virgil, Ecl. viii. 33. "Dumque tibi est odio mea fistula, dumque capellæ, Hirsutumque supercilium, promissæque barba."—8. Ἦμεν. Comp. ii. 41.—9. Ἀπάγξασθαί με. Virgil, Ecl. ii. 7. "Mori me denique coges."

10. Ἦνιδε. Comp. i. 149.—Δέκα μᾶλα. Comp. ii. 120. Virgil, Ecl. iii. 70. "Sylvestri ex arbore lecta Aurea mala decem misi; cras altera mittam."—Τὴνῳθε . . . ὦ. Doric for *κεῖθεν, ὅθεν*, "illinc, unde." See Bekker, Anecd. Gr. iii. p. 1423.—11. Ἐκέλευ. Doric for *ἐκέλευ*, second person imperf. of *κέλωμαι*, a poetical form of *κελεύω*.—12. Θᾶσαι. Comp. i. 149.—Αἴθε γενοίμαν. Comp. Anacreon, xx. 5. seqq. and the imitations cited by Barnes and Longepierre. Add Shakespeare, Romeo and Juliet. ii. 2. 22.—13. Ἄ βομβεῦσα. *That bee which is humming.* Comp. vs. 32. i. 107. Harles supposes the goatherd points to a passing bee. For the use of the article with a participle, see Matth. Gr. Gr. § 270, 271.—14. Τὰν πτέριν. "The ancient shepherds used to recline on beds of fern, because they imagined that the smell of it

would drive away serpents." *Fawkes*. Neither snakes nor adders of the present day seem to have any antipathy to it.

15. Νῦν ἔγνων. Theocritus had in his mind the following from Homer, Il. Π. 33. *Οὐκ ἄρα σοὶ γε πατήρ ἦν ἱππότα Πηλεὺς, οὐδὲ θετίς μήτηρ γλαυκὴ δέ σε τίκτε δάλασσα, Πέτραι τ' ἥρῳατο· οὐ τοι νόος ἐστὶν ἀπηνής.* Virgil, Ecl. viii. 43. "Nunc scio, quid sit Amor: duris in cotibus illum Aut Tmaros, aut Rhodope, aut extremi Garamantes Nec generis nostri puerum nec sanguinis edunt." Comp. *Æn.* iv. 366. Pope, Pastoral iii. 89. Rambler, No. 37.—*Βαρὺς θεός*. Comp. Anacreon, xlvi. 1. seqq. Tibullus, iii. 4. 72.—Ἦ ῥα. Comp. i. 16. ii. 6.—16. *Δρυμῷ τε*. Comp. Homer, Il. Π. 302.—17. *Κατασμήχων*. *Slowly consuming*. *Κατασμήχων* properly signifies to consume in a smouldering fire, i. e. in a smothered fire without vent or blaze. Comp. Horace, Od. i. 13. 8. iii. 19. 28. Tibullus, i. 4. 81. and Sappho's Ode in the tenth chapter of Longinus, vs. 9. 10.

18. Τὸ καλόν. *Beautifully, sweetly*: so τὸ πᾶν, *wholly*. In Lucian's Judgment of the Goddesses, Paris is called τὸ πᾶν βουκόλος. Comp. vs. 3. i. 41. Matth. Gr. Gr. § 448. 7.—Ποθορεῦσα.

- Νύμφα, πρόσπτυξάι με τὸν αἰπόλον, ὥς τυ φιλάσω.  
 \*Ἔστι καὶ ἐν κενεοῖσι φιλάμασιν ἀδέα τέρψις. 20  
 Τὸν στέφανον τῖλαί με κατ' αὐτίκα λεπτὰ ποιησεῖς,  
 Τὸν τοι ἐγὼν, Ἀμαρυλλί φίλα, κισσοῖο φυλάσσω,  
 Ἐμπλέξας καλύκεσσι καὶ εὐόδοιμοισι σελήνοις.  
 \*ὦ μοι ἐγὼ, τί πάθω ; τί ὁ δύσσοος ; οὐχ ὑπακούεις ;  
 Τὰν βαίταν ἀποδὺς ἐς κύματα τῆνα ἀλεῦμαι, 25  
 \*Ὡπερ τῶς θύννως σκοπιάζεται \*Ὀλπὶς ὁ γριπεύς.  
 Κῆκα δὴ ποθάνω, τό γε μὰν τὸν ἀδὺ τέτυκται.  
 \*Ἐγνων πρὰν, ὅκα μευ μεμαμένω εἰ φιλέεις με,

Doric for προσποῦσα. Comp. i. 36. Matth. Gr. Gr. § 202. 12.—ὦ κυανόφρον. Comp. vs. 35. Anacreon, xxviii. 13. xxix. 10.—19. ὦς τυ. Comp. i. 56.

20. Ἔστι καὶ. This verse seems to be taken from an ancient proverb. It occurs again in Idyl xxvii. 4.—Ἀδέα τέρψις. See Matth. Gr. Gr. § 119. 1.

21. Τὸν στέφανον. Constr. ποιήσεις με αὐτίκα κατατῖλαι τὸν στέφανον εἰς λεπτά. Heinsius arranges the words thus: αὐτίκα ποιήσεις με τῖλαι τὸν στέφανον κατὰ λεπτά. Casaubon on Athenæus, p. 561. shows that λεπτά is εἰς λεπτὰ μέρη, into tatters, or shreds.—22. Κισσοῖο. This is the genitive of the material. The garland was composed of ivy, interwoven with rose-buds and parsley. Schreber, however, makes it the genitive after καλύκεσσι, and translates them *Ephœuknospen*, "ivy-buds."—23. Καλύκεσσι. Κάλυξ is properly an unblown flower, a bud; in poetry generally a rose-bud. Comp. Æschylus, Agam. 1384. D'Orville on Chariton, p. 508. ed. Lips.—Σελήνοις. Virgil, Ecl. vi. 68. "Floribus atque apio crines ornatus amaro." Rutherford thinks σέλιον the "Apium graveolens" of Linnæus, *smallage*, or *water-parsley*.—24. ὦ μοι ἐγὼ. From Homer, Il. A. 404. Virgil, Ecl. ii. 58. "Heu! heu! quid volui misero mihi."

Thus also the old song: "Oh dear! what shall become of me?" Δύσσοος, "perditus," *undone*, occurs at present only in Theocritus. Comp. iv. 45.

25. Τὰν βαίταν. *My goat-skin*. The clothing of the Sicilian shepherds and goatherds usually consisted of skins. See Lennep on Coluthus, vs. 105.—Ἔς κύματα. Virgil, Ecl. viii. 59. "Præceps ærii specula de montis in undas Deferar." So also Sannazarius Ecl. iii. "Jam saxo me me ex illo demittere in undas Præcipitem jubet ipse furor."—26. Τῶς θύννως. Doric for τοὺς θύννους. In order to catch tunnies, which abound on the coast of Sicily, the fishermen station a watchman on the highest rocks, that project over the sea, to observe the arrival of the fish, and give the signal for drawing. Comp. Oppian, Halieut. iii. 620 seqq.

27. Κῆκα δὴ. Doric for καὶ εἴκε &c. And if I should then die, this assuredly is your delight, i. e. you will most certainly be delighted. Δὴ for the common reading μὰ, or μὴ, is the correction of Græfe, and also of Thomas Briggs in Gaisford's edition. For the particles γε μὰν, see i. 71. and 95.  
 28. Ἐγνων πρὰν. Comp. ii. 115.—Ὅκα μεν. Doric for ὅτε μου μεμνημένον, when as I was guessing, &c. Comp. i. 66. Μεῦ is an Ionic, Æolic.

Οὐδὲ τὸ τηλέφιλον ποτιμαζάμενον πλατάγησεν,  
 Ἄλλ' αὐτως ἀπαλῶ ποτὶ πάχει ἔξεμαράνθη. 30  
 Εἶπε καὶ Ἀγροῖ᾽ ἀλάβητα κοσκινόμαντις,  
 Ἄ πρὸν ποιοιογεῦσα παραιδάτις, οὔνεκ' ἐγὼ μὲν  
 Τὴν ὄλος ἄγκειμαι· τὸ δέ μευ λόγον οὐδένα ποιῇ.  
 Ἦ μὲν τοι λευκὰν διδυματόκον αἶγα φυλάσσω,  
 Τὰν με καὶ ἁ Μέρμνωνος Ἐριθακίς ἁ μελανόχρως 35

and Doric form. — 29. Οὐδὲ τὸ τηλέφιλον. "By one prophetic orpine-leaf I found Your chang'd affection, for it gave no sound, Though on my hand struck hollow as it lay; But quickly wither'd, like your love, away." *Fawkes*. Τηλέφιλον, according to Martin, is the *orpine*, a low plant, whose branches trail on the ground: the leaves are small, roundish, and of a glaucous colour; the flowers small, and of a whitish green. Sprengel, i. 42. 174. supposes it to be "*Sedum Anacampseros*." The leaves of this plant, as also of the poppy and anemone, were used by lovers in a species of divination: the leaf, laid on the thumb and forefinger, being smartly struck with the right hand, yielded a sound from which the sentiments of the loved object were guessed. If it produced a clear sound, it was a favourable sign; otherwise the case was hopeless. See Lampe de Cymbalis Veterum, i. 10. — Ποτιμαζάμενον. *Struck upon*. Hermann de Rat. Emend. Gr. Gr. p. 236. asserts that no example of a first aorist mid. can be produced in a signification really passive. Here is one, however, if the passage be not corrupt. Schneider in his Lexicon, under the word προσάδοσω, would read ποτιμαζάμενω. Meineke defends the reading in the text, citing Idyl vii. 110. and Reisig, Synagm. Crit. p. 22. — 30. Ἄλλ' αὐτως. *But even thus*, i. e. without producing a sound. See Buttmann's Lexilogus, p. 171. seqq. ed. Fishl. Matth. Gr. Gr. § 601. and comp. ii. 133. — Ἀπαλῶ ποτὶ. They also made conjectures

from the colour or effect the leaf produced on the skin, when laid on the arm or wrist.

31. Ἀγροῖ᾽. *Agræo*, who told fortunes by means of a sieve. This kind of divination was practised chiefly to discover thieves. See Robinson's Ant. Gr. iii. 18. Butler in his Hudibras mentions "the Sieve and Sheers," as having been practised by the celebrated Merlin. — 32. Ἄ πρὸν. *She who was lately gathering the ears*. Comp. ii. 15. For this use of the article see note on vs. 13. — Παραιδάτις. *A binder, a hired female who follows the reapers, and binds the sheaves*. For the various conjectures with respect to this verse, see Kiessling. — Οὔνεκα. For οὐ ἔνεκα, *that I am wholly devoted to you*. — 33. Τὴν ὄλος. Comp. ii. 11. — Ἄγκειμαι. *Poet. for ἀνέκειμαι*. — Τὸ δέ μεν. Comp. ii. 61.

34. Ἦ μὲν. *Verily*. This combination is used in making a solemn assertion. Comp. iv. 14. Hoogeveen, and Viger, vii. § 7. 6. Virgil closely copies these lines, Ecl. ii. 40. "Præterea duo, nec tuta mihi valle reperti Caprioli, sparsis etiam nunc pellibus albo, Bina die siccant ovis ubera; quos tibi servo, nec tuta mihi valle repellere Thestylis orat: Et faciet; quoniam sordent tibi munera nostra." Comp. xi. 40. — 35. Τὰν με. *Verbs of asking require a double accusative in Greek, as well as in Latin*. See Matth. Gr. Gr. § 417. d. — Ἄ Μέρμνωνος. *The daughter of Mermnon*. For μελανόχρως Hemsterhius with great probability conjectured μελανόφρως

Αἰτεῖ· καὶ δασιῶ οἱ, ἐπεὶ τύ μοι ἐνδιαβρύπτῃ.  
 \*Ἀλλεται ὀφθαλμός μευ ὁ δεξιός· ἄρα γ' ἰδησῶ  
 Αὐτάν; ἀσεῦμαι ποτὶ τὰν πίτυν ᾧδ' ἀποκλινθεῖς·  
 Καί κέ μ' ἴσως ποτίδοι, ἐπεὶ οὐκ ἀδαμαντῖνα ἐντί.  
 \*Ἰππομένης, ὅκα δὴ τὰν παρθένον ἤθελε γᾶμαι, 40  
 Μᾶλ' ἐν χερσὶν ἐλὼν δρόμον ἄνυσεν· ἃ δ' Ἀταλάντα  
 \*Ὡς ἴδεν, ὡς ἐμάνη, ὡς ἐς βαθὺν ἄλλετ' ἔρωτα.  
 Τὰν ἀγέλαν χαὶ μάντις ἀπ' \*Ὀθρυος ἄγε Μελάμπους  
 \*Ἐς Πύλον· ἃ δὲ Βίαντος ἐν ἀγκοίνῃσιν ἐκλίνθη,  
 Μάτηρ ἃ χαρίεσσα περίφρονος Ἀλφεισιβοίας. 45  
 Τὰν δὲ καλὰν Κυβέριαν ἐν ὄρεσι μᾶλα νομεύων

Comp. vs. 18. iv. 58. It may however be argued that the epithet *μελανόχρως* is used for the purpose of working on the feelings of the obdurate Amaryllis; as in Virgil, Ecl. ii. 16. "Quamvis ille niger, quamvis tu candidus esses."—36. Τύ μοι ἐνδιαβρύπτῃ. You disdain me. *Θρύπτεσθαι*, *διαβρύπτεσθαι*, and *ἐνδιαβρύπτεσθαι* signify to be *luxurious*, or *depraved by luxury*; hence to be *capricious* and *disdainful*. Comp. Lucian's Micellus and the Cock, c. 14. In Idyl vi. 15. *διαβρύπτεσθαι* signifies to *wanton*; and in Idyl xv. 99. to *make affected gestures*.

37. \*Ἀλλεται. *Palpitates*. Plautus, Pseud. i. l. 105. "Nisi quia futurum est, ita supercilium salit." The palpitation of the right eye was considered a lucky omen. See Potter's Arch. Gr. ii. 17. p. 338. and Eustathius on Iliad H. p. 547. 26.—\*Ἀρά γ' ἰδησῶ. Comp. i. 98. "Ἰδησῶ is Doric future for *ἰδῆσω*. See Hermann, Emend. Rat. Gr. Gr. p. 279.—38. \*Ἀισεῦμαι. Fut. mid. Dor. for *ἄσομαι*.—\*Ὦδ' ἀποκλινθεῖς. Having reclined here. Virgil, Ecl. viii. 16. "Incumbens tereti Damon sic cœpit olivæ." Horace, Od. ii. 11. 14. "Sub hac Pinu jacentes sic temere." By "oliva" in the Latin poet is to be understood the shepherd's crook. \*Ὦδε may be "sic" as in the

quotation from Horace.—39. Καί κέ με. Comp. i. 6. We read a similar apostrophe in Tibullus, i. l. 63. "Flebis: non tua sunt duro præcordia ferro Vincita, nec in tenero stat tibi corde silex." He had told her before, vs. 18. that she was "all stone." Such is the fickleness of lovers.

40. \*Ἰππομένης. Comp. Hyginus, Fab. 185. Apollodorus, iii. 9. Ovid, Met. x. 560. seqq. and Lempriere's Dictionary. To this fable Propertius alludes, i. l. 9. seqq.—\*Ὅκα. Comp. i. 66.—Γᾶμαι. Doric for γῆμαι.—42. \*Ὡς ἴδεν. Comp. ii. 82. Hoogeveen on ὦς, i. § 30. and Viger, viii. § 10. 4.—\*Ἐς βαθύν. So Nonnus Dionys. xv. p. 209. *ἐς βαθὺν ἦλθεν ἔρωτα*. Apuleius, Met. viii. p. 509. "In profundam ruinam Cupidinis sese paulatim nescius præcipitaverat."

43. Τὰν ἀγέλαν. The herd of Iphiclus. Propertius, ii. 3. 51. "Turpia perpeusus vates est vincla Melampus, Cognitus Iphicli subripuisse boves: Quem non lucra, magis Pero formosa coëgit, Mox Amythaonia nupta futura domo."—Χῶ μάντις. Comp. i. 100. 138. For an account of the story alluded to here, see Bias and Perone in Lempriere's Classical Dictionary.—44. Ἀ δέ. Perone.



Οὐχ οὕτως ὦδωνις ἐπὶ πλεον ἄγαγε λύσσας,  
 ὦστ' οὐδὲ φθίμενόν μιν ἄτερ μασδοῖο τίθητι;  
 Ζαλωτὸς μὲν ἐμὶν ὁ τὸν ἄτροπον ὕπνον ἰαύων  
 Ἐνδυμίων· ζαλῶ δὲ, φίλα γύναι, Ἰασίωνα. 50  
 Ἀλγέω τὰν κεφαλάν· τὴν δ' οὐ μέλει· οὐκ ἔτ' αἶδω,  
 Κεῖσεῦμαι δὲ πεσών, καὶ τοὶ λύκοι ᾧδέ μ' ἔδονται.  
 ὦς μέλι τοι γλυκὺ τοῦτο κατὰ βρόχθοιο γένοιτο.

47. ὦδωνις. Comp. i. 109. — Ἐπὶ πλεον λύσσας. *To the height of frenzy.* Comp. i. 20. and see Boden on Longus, Past. ii. 5. p. 166. — 48. ὦστ' οὐδέ. "Nor dead dismiss'd him from her warm embrace." *Fawkes.* Comp. Bion's Epitaph on Adonis, vs. 45. seqq. — Ἄτερ. A poetical adverb for χωρὶς, or ἀνευ, *apart from.* — Τίθητι. Doric for τίθησι. Here the present tense is put for the aorist. See the commentators on Euripides, Hec. 641. 1116. Phoen. 824. Med. 951. 1138. Buttmann and Hermann on Sophocles, Philoct. 371. and Matth. Gr. Gr. § 504. 1. — 49. Ζαλωτὸς ἐμὶν. *Is deemed happy by me.* So in the next verse,

ζαλῶ, *I deem happy.* Ζαλωτὸς is Doric for ζηλωτός. Comp. ii. 144. Ἰαύων is a poetical verb for κοιμᾶσθαι. — 50. Ἐνδυμίων. Comp. Pausanias, v. 1. vi. 20. and the Scholiast on Apollonius Rhod. iv. 57. — Ἰασίωνα. Comp. Apollodorus, iii. 12. 1. Diodorus Sic. v. 49. 77. and Ovid, Am. iii. 10. 25. — 52. Τὴν δ' οὐ μέλει. Comp. ii. 11. Virgil, Ecl. x. 28. "Amor non talia curat." — 53. Κεῖσεῦμαι. For κεῖσεῦμαι. Both are Doric for the future κείσεσμαι. — Τοὶ λύκοι. Comp. i. 80. — ὦδε. Comp. i. 106. — 54. ὦς μέλι. Horace, Sat. ii. 6. 32. "Hoc juvat, et meli est." Comp. i. 7.

## NOMEΓΣ.

ΕΓΔΤΛΛΙΟΝ 8.

ΒΑΤΤΟΣ ΚΑΙ ΚΟΡΥΔΩΝ.

ΒΑΤΤΟΣ.

Εἰπέ μοι, ᾧ Κορύδων, τίνος αἱ βόες ; ἦ ῥα Φιλώνδα ;

ΚΟΡΥΔΩΝ.

Οὐκ, ἀλλ' Αἰγωνος· βόσκειν δέ μοι αὐτὰς ἔδωκεν.

ΒΑΤΤΟΣ.

Ἦ πά ψε κρύβδαν τὰ ποθέσπερα πᾶσας ἀμέλγεις ;

ΚΟΡΥΔΩΝ.

Ἄλλ' ὁ γέρων ὑφίητι τὰ μοσχία κῆμὲ φυλάσσει.

**NOMEΓΣ.** THE SHEPHERDS. This Idyl consists of a low, vulgar dialogue between two hirelings, Battus a shepherd and Corydon a cowherd. The apostrophe of Battus to the deceased Amaryllis, on Corydon's naming her, is very natural, and makes amends for the rest.

1. *Εἰπέ μοι.* Virgil expresses this almost in the same words, *Ecl.* iii. 1. "Dic mihi, Damasta, cujum pecus? an Melibœi? Non, verum Ægonis; nuper mihi tradidit Ægon."—Ἦ ῥα. *Comp.* iii. 7. *Φιλώνδα* is a Doric genitive for *Φιλώνδου*. *Comp.* v. 114.

2. *Βόσκειν.* Doric for *βόσκειν*. See *Matth. Gr. Gr.* § 202. 11. and *comp.* v. 103.

3. Ἦ πά ψε. *Do you ever secretly*

*milk them?* This kind of theft, as Heinsius observes, was peculiar to hireling shepherds and cowherds. Virgil, *Ecl.* iii. 5. "Hic alienus oves custos bis mulget in hora." *Comp.* iii. 7. vii. 149. *Πα* is Doric for *πη*, an enclitic without any proper accent, and signifying *by any means, some way, somehow, ever*. See Hoogeveen. *Ψὲ* is Doric for *αὐτὰς*, and as being an enclitic has no accent here. See *Matth. Gr. Gr.* § 15. p. 46.—*Τὰ ποθέσπερα.* *Comp.* v. 113.

4. Ἄλλὰ. *Οὐδαμῶς* is to be supplied before *ἀλλὰ*.—*Ἵφίητι.* Doric for *ὑφίησι*, *lets the calves to them*. *Comp. Homer, Odys.* i. 309. *Ὁ γέρων* means the father of Ægon.

ΒΑΤΤΟΣ.

Αὐτὸς δ' ἐς τίν' ἄφαντος ὁ βωκόλος ᾤχετο χώραν ; 5

ΚΟΡΥΔΩΝ.

Οὐκ ἄκουσας ; ἄγων νιν ἐπ' Ἀλφεὸν ᾤχετο Μίλων.

ΒΑΤΤΟΣ.

Καὶ πόκα τήνος ἔλαιον ἐν ὀφθαλμοῖσιν ὀπάπη ;

ΚΟΡΥΔΩΝ.

Φαντί νιν Ἡρακλῆϊ βίην καὶ κάρτος ἐρίσδεν.

ΒΑΤΤΟΣ.

Κημ' ἔφαθ' ἃ μάτηρ Πολυδεύκεος ἤμεν ἀμείνω.

ΚΟΡΥΔΩΝ.

Κ᾽ ᾤχετ' ἔχων σκαπάναν τε καὶ εἵκατι τουτόθε μᾶλα. 10

5. Ἄφαντος. *Out of sight.* Comp. Anacreon, xxxiii. 4.

6. Ἄγων νιν ᾤχετο. *Took him away with him.* Comp. ii. 7. — Ἐπ' Ἀλφεόν. I. e. to the Olympic games. See Potter's Arch. Gr. ii. 22. *The Alpheus*, which is the largest river in the Peloponnesus, flows by Pisa into the Ionian sea. Pisa was famous for having the Olympic games celebrated in its neighbourhood. Comp. Strabo, viii. 3. 12. and Pomponius Mela, ii. 3. 9.

7. Καὶ πόκα. *And when had he ever seen athletic oil with his eyes?* Edwards' elucidation of this verse is truly polite and elegant: "And what business has he there, who knows no more of wrestling, than a cow does of a new shilling. Nay, I am sure on't—never saw such a thing as oil in his life!" Here πόκα is Doric for the interrogative πότε; "It was customary for the wrestlers, and other combatants at the Olympic games, to anoint themselves with oil, not only to render their limbs more supple, but likewise that their antagonists might not have any advantage over them." *Fawkes.* Ἐν ὀφθαλμοῖσιν δρᾶσθαι is a phrase borrowed

from Homer, Il. A. 587. Γ. 306. Comp. Porson on Euripides, Orest. 1018. — Ὀπάπη. A Doric form of what grammarians call the second pluperfect, or pluperfect mid. See Matth. Gr. Gr. § 198. 4. § 245. in *ὁρδω*.

8. Φαντί. Comp. ii. 45. — Ἐρίσδεν. Doric for ἐρίζεν. Comp. i. 24. Matth. Gr. Gr. § 202. 11.

9. Κῆμε. Doric for καὶ ἐμέ. — Ἦμεν. Comp. ii. 41. What Battus says here is in ridicule of Ægon's being compared to Hercules. Erasmus thinks it an old proverb used to deride the absurdity of an undue preference.

10. Κ᾽ ᾤχετ' ἔχων. *And he took with him.* Comp. ii. 7. *A spade* was the badge of a wrestler. See Casaubon, Iect. Theocr. c. 6. — Εἵκατι τουτόθε μᾶλα. Doric for εἴκοσι ἐντεῦθεν μῆλα. *The twenty sheep*, which Ægon took with him to Pisa, were doubtless for his support there during the time of his training, for sacrifice, for the entertainment of his friends, &c. Comp. vi. 34. This verse is a continuation of Corydon's discourse from vs. 8, for the cowherd pays no attention to what Battus says in vs. 9, 11.

ΒΑ΄ΤΤΟΣ.

Πείσαι τοι Μίλων καὶ τῶς λύκος αὐτίκα λυσσῆν.

ΚΟΡΥ΄ΔΩΝ.

Ταὶ δαμάλαι δ' αὐτὸν μυκώμεναι ᾧδε ποθεῦντι.

ΒΑ΄ΤΤΟΣ.

Δειλαῖαί γ' αὐται. τὸν βακόλον ὡς κακὸν εὖρον.

ΚΟΡΥ΄ΔΩΝ.

Ἦ μὲν δειλαῖαί γε· καὶ οὐκ ἔτι λῶντι νέμεσθαι.

ΒΑ΄ΤΤΟΣ.

Τήνας μὲν δὴ τοι τᾶς πόρτιος αὐτὰ λέλειπται 15  
 Τῶστέα. μὴ πρῶκας σιτίζεται, ὥσπερ ὁ τέττιξ;

ΚΟΡΥ΄ΔΩΝ.

Οὐ δᾶν· ἀλλ' ὁκὰ μὲν μιν ἐπ' Αἰσάροιο νομεύω,

11. Πείσαι τοι. This is generally interpreted: "Persuaserit, credo, Milo vel lupis, ut statim rabiosi fiant." In order to make sense of which the Scholiast observes, that it is contrary to the nature of wolves to run mad. But wolves are naturally rabid and furious. Hence Kiessling explains it: To induce Ægon to aspire to the Olympic crown, there was no more need of persuasion, than to urge wolves to become rabid and furious. He was as naturally ambitious of the distinction of an athlete, as a wolf is prone to ferocity. The interpretation of Dahl seems preferable. He considers τῶς as put for ὡς, and construes it thus: *Milo would persuade Ægon to become instantly, even as furious as wolves.* This idea was suggested to Battus by the mention of the *twenty sheep* in the foregoing verse. For the various attempts at correcting this verse, see the editions of Dahl and Kiessling. — Λύκος. For λύκους. Comp. i. 90. Matth. Gr. Gr. § 69. 8. — Λυσσῆν. Doric for λυσσάν.

12. Ταὶ δαμάλαι. Comp. i. 75. — Ποθεῦντι. Doric for ποθοῦσι, *are longing for him.*

13. Δειλαῖα. Virgil, Ecl. iii. 3. "O infelix semper oves."

14. Ἦ μὲν. *Assuredly.* These particles are used to mark a positive assertion: they are sometimes used also in solemn asseveration. See Viger, viii. § 7. 6. and Homer, II. K. 57. Comp. i. 71. — Οὐκ ἔτι λῶντι. Comp. Moschus, iii. 23, 24. Λῶντι is Doric for λῶσι, from λᾶω the same as ἐθέλω. Comp. i. 12.

15. Τήνας μὲν δὴ τοι. *Now truly of this calf bones only are left.* Comp. Virgil, Ecl. iii. 102. For the particles μὲν δὴ, see Hoogeveen, Vossius on Aratus, Phœn. p. 7. Viger, viii. § 8. 9. seqq. Τοι here is for σοί, as Meineke has shown in his notes on Idyl xv., for as an adverb it cannot follow the particle δὴ. Πόρτις is a poetical word. — 16. Τῶστέα. For τὰ δοστέα. — Πρῶκας. Comp. Virgil, Ecl. v. 77.

17. Οὐ δᾶν. For οὐ μὰ τὴν γῆν. Comp. vii. 39. Æschylus, Prom. 570. The Æolians said δᾶ for γῆ. See Matth. Gr. Gr. § 15. — Ἀλλ' ὁκὰ. I. e. ἀλλὰ ἔστιν ὅτι. Comp. i. 36. and Hermann on Viger, p. 792. — Αἰσάροιο. The river Æsarus formerly flowed through Croton, or Crotona, in

Καὶ μαλακῷ χόρτοιο καλὰν κώμυθα δίδωμι.  
Ἄλλοκα δὲ σκαίρει τὸ βαθύσκιον ἀμφὶ Λάτυμον.

ΒΑΨΤΟΣ.

Λεπτὸς μὰν χῶ ταῦρος ὁ πύρριχος· αἶθε λάχοιεν 20  
Τοὶ τῷ Λαμπριάδα, τοὶ θαμόται ὄκκα θύοντι  
Τᾷ Ἡρᾷ, τοιόνδε· κακοχράσμων γὰρ ὁ δᾶμος.

ΚΟΡΥΔΩΝ.

Καὶ μὰν ἐς στομάλιμον ἐλαύνεται ἔς τε τὰ Φύσκω,  
Καὶ ποτὶ τὸν Νήαιθον, ὅπα καλὰ πάντα φύοντι,  
Αἰγίπυρος, καὶ κνύζα, καὶ εὐώδης μελίτεια. 25

Calabria. It is called Æsar by the Latins, as in this verse from Ovid, Met. xv. 22. "I, pete diversi lapidosas Æsaris undas." Comp. vs. 32. — 18. Καὶ μαλακῷ. Comp. Virgil, Georg. iii. 321. — 19. Ἄλλοκα. At another time. Comp. i. 36. — Λάτυμον. Latymnus, a mountain which, according to some, is situate in the neighbourhood of Croton; others say in Laconia.

20. Λεπτός. Virgil, Ecl. iii. 100. "Heu, heu, quam pingui macer est mihi taurus in ervo." — Χῶ ταῦρος. Comp. i. 100. — Αἶθε λάχοιεν. Battus wishes that the sons of Lampriades might obtain such a lean bull, when their burgesses sacrifice to Juno. — 21. Τῷ Λαμπριάδα. Doric genitive for τοῦ Λαμπριάδου, from the nominative Λαμπριάδης. Lampriæ, according to Suidas, were two boroughs of Attica, belonging to the tribe called Ἐρεχθίδς. — Heinsius takes the Lampriadæ to have been the inhabitants of Lacinium, a promontory not far from Croton, where there was a celebrated temple erected to Juno. They formerly were opulent, but afterwards reduced to extreme penury and wretchedness." *Fawkes*. — Ὀκκα. Doric for ὄρε, the κ being doubled poetically. — 22. Κακοχράσμων. Wretched. The Sicilians

were in the habit of taunting the Athenians with their poverty, who, in turn, retorted by a charge of licentiousness. This word is peculiar to Theocritus.

23. Καὶ μὰν. Comp. i. 71. — Ἐς στομάλιμον. To the marsh; properly a lake formed by an irruption of the sea. Comp. Strabo, iv. 1. 8. We are indebted to Casaubon, Lect. Theocr. c. 6. for this reading, which has since been found in one MS. All other MSS. and ancient editions have ἐς τὸ Μάλιμον, or ἐς τομάλιμον. Reiske adopts the former, supposing Μάλιμον the name of a place now unknown. Kiessling conjectured ἐς τὰ Μαλίμω. — Φύσκω. Phiscus was a mountain near Croton. Comp. Cellarius, G. A. ii. 9. The Scholiast supplies μέρη. — 24. Νήαιθον. The herbage on the banks of Neæthus, now Nieto, is said by Swinburne, in his Travels in the Two Sicilies, to be incomparable. Comp. Cellarius, l. c. Lycophron, Alex. vs. 921. — Ὅπα καλὰ πάντα. Virgil, Georg. iii. 143. "Saltibus in vacuis pascant, et plena secundum Flumina, muscus ubi et viridissima gramine ripa." — 25. Αἰγίπυρος. Literally goat's wheat. It is generally translated buck-wheat. Some think it means thyme; others suppose it to be the "Ouous".

## ΒΑΪΤΤΟΣ.

Φεῦ, φεῦ· βασιεύονται καὶ ταὶ βόες, ὧ τάλαν Αἴγων,  
Εἰς Ἀἶδαν, ὅκα καὶ τὸ κακᾶς ἡράσσαο νίκας.  
Χὰ σύριγξ εὐρώτι παλύνεται, ἂν ποκ' ἔπαξας.

## ΚΟΡΥΔΩΝ.

Οὐ τήνα γ', οὐ Νύμφας· ἐπεὶ ποτὶ Πῖσαν ἀφέρπων  
Δῶρον ἐμὴν νιν ἔλειπεν· ἐγὼ δέ τις εἰμὶ μελικτᾶς, 30  
Κηῦ μὲν τὰ Γλαύκας ἀγκρούομαι, εὖ δὲ τὰ Πύρρῳ.  
Αἰνέω τάν τε Κρότωνα· καλὰ πόλιν αἶ τε Ζάκυνθος,

of the ancients. Comp. Theophrastus, Hist. Pl. ii. 9. Sprengel, Hist. R. H. tom. i. p. 127. Linn. Sp. Pl. p. 1006. — *Κνύσα*. Doric for *κόνυσα*, the herb *flea-bane*, called by botanists "Pulicaria." Comp. Diosc. iii. 136. Plin. N. H. xx. 16. xxi. 10. Linn. Sp. Pl. p. 1209, 1210. — *Μελίτεια*. Or *μελίταινα*, called also *μελισσοστόφανον* and *μελισσόφυλλον*, *balm*. Comp. Diosc. iii. 118. Sprengel, i. 180. Some translate it *mint*.

26. *Βασιεύονται*. Doric for *βήσονται*. Comp. ii. 8. Matth. Gr. Gr. § 206. 5. and 226. "Neither the commentators, nor translators of Theocritus seem to have noticed the peculiar propriety and beauty of the original; in which Corydon, describing the different places whither the cattle were driven for pasture, says, *They go sometimes to this place, sometimes to that*. Battus replies, *And they will go els Ἀἶδαν*." *Polwhele*. — 27. "Ὅκα καὶ τὸ. Since even thou, &c. Comp. i. 66. — Ἠράσσαο. Ion. Dor. and poet. for *ἡράσω*, 1 aor. mid. of *ἐρᾶω*. See Matth. Gr. Gr. § 206. 1. The first aor. is often used in the sense of a present. Comp. ix. 36. Aristoph. Plut. 238. Sophocles, Aj. 536. Euripides, Med. 225. Orest. 1687. Matth. Gr. Gr. § 506. v. 1. and Viger, v. § 3. 11.

28. *Χὰ σύριγξ*. "Both the cows, &c. and the pipe." &c. Edwards. — *Εὐρώτι παλύνεται*. Will be covered

with foulness. *Εὐρώς* corresponds with the Latin "*situs*." *Παλύνειν* properly signifies *to strew with meal, or flour*. *Παλύνεται* is present for future. Comp. Euripides, Med. 934. and Hoogeveen on Viger, v. § 3. 11. — "*Ἄν ποκ' ἔπαξας*. For *ἦν ποτ' ἔπηξας*. Comp. i. 24. 66.

29. *Οὐ Νύμφας*. Comp. vs. 17. — 30. *Δῶρον*. Virgil, Ecl. ii. 37. "*Fistula, Dædætas dono mihi quam dedit olim*." Comp. Longus, Past. i. p. 106. — *Ἐμὴν νιν*. Comp. ii. 144. — "*Ἐλείπεν*. Imperfect for aorist. See Hermann, Emend. Rat. Gr. Gr. p. 244. and Matth. Gr. Gr. § 505. — "*Ἐγὼ δέ τις εἰμὶ*. I too am a singer of some skill. For this use of the pronoun *τις*, see Viger, iii. § 11. 14. Comp. xi. 79. The English word *somebody* is often used in the same signification. Comp. Acts, v. 36. Virgil, Ecl. ix. 32. "*Et me fecere poetam Pierides; sunt et mihi carmina*." — 31. *Κηῦ*. Doric for *καὶ εὖ*. — *Τὰ Γλαύκας*. Supply *ἐπη*, or *μέλη*. — *Ἀγκρούομαι*. Doric by syncope for *ἀνακρούομαι*.

32. *Αἰνέω τάν τε*. Reiske and Warton think this the commencement of some ancient pastoral song. Horace, Od. i. 7. 1. "*Laudabunt alii claram Rhodon, aut Mitylenen*." Edwards compares Virgil, Ecl. v. 86. The modern *Crotone* stands where anciently stood the city *Croton*; but it does not cover the same extent of ground. The river *Æsarus*, now *Esaro*, which flowed

Καὶ τὸ ποταῶον, τὸ Λακινίον, ἅπερ ὁ πύκτας  
 Αἴγων ὀδῶκοντα μόνος κατεδαίσατο μάσδας.  
 Τηγεὶ καὶ τὸν ταῦρον ἀπ' ὄρεος ἄγε πιάξας 35  
 Τᾶς ὀπλάς, κῆδωκ' Ἀμαρυλλίδι· ται δὲ γυναῖκες  
 Μακρὸν ἀνάϋσαν, χαί βωκόλος ἐξεγέλαξεν.

## ΒΑΤΤΟΣ.

᾽Ω χαρίεσσ' Ἀμαρυλλί, μόνας σέθεν οὐδὲ θανοίσας  
 Λασεύμεσθ' ὅσον αἴγες ἐμὶν φίλαι, ὅσπον ἀπέσβας.

through the centre of the ancient city, runs at present in a shallow stony bed, at a considerable distance north of the gates. Comp. vs. 17. Cellarius, G. A. ii. 9. — Ἄ τε Ζάκυνθος. Here is an example of a vowel remaining short before the letter Z. Two other instances occur in Homer. But in Latin poetry a single example of a final short syllable made long before an initial Z is no where to be found. Numerous examples of the contrary may be produced. Comp. Virgil, *Æn.* iii. 270. Ovid, *Epist.* i. 87. Juvenal, v. 45. Martial, ii. 58. iv. 77. xi. 86. Ausonius, *Prof.* xiii. 3. xxii. 11. Manilius, iii. 624. I mention this merely because many scholars have of late attempted to apply the Greek canon to Latin poetry. — Zacynthus, now called Zante, was a city in the island of the same name. Comp. Livy, xxvi. 24. Cellarius, G. A. ii. 14. — 33. Ποταῶον. Doric for *προσηῶον*, situated towards the east. In some editions this word is written with an *i* subscript. — Τὸ Λακινίον. "Lacinium is a promontory not far from Croton, known in modern geography by the name of *Cape delle Colonne*, which, with the promontory of Salentum, or *St. Maria di Leuca*, forms the mouth of the Tarentine gulf, seventy miles wide. The land is very high:—rocks, coarse granite and breccia. On a point impending over the waves are some scattered stones, and a few regular courses of building, said to be the

ruins of the School of Pythagoras, and of the temple of Juno Lacinia." *Pol. whele.* — 34. Κατεδαίσατο. *Devoured.* Comp. Matth. Gr. Gr. § 229. Horace says of a glutton, *Sat.* ii. 8. 23. "Porcius infra, *Ridiculus totas simul obsorbere placentas.*" Athenæus, Philostratus, *Ælian*, and other ancient writers, tell wonderful stories concerning the appetite and strength of athletic performers. However, it is by no means probable that the thirty days preceding the exhibition were spent in gluttony. The competitors in the race and wrestling, whatever might be the case in boxing, were obliged to live abstemiously. Comp. vs. 10.

35. Τηγεῖ. Comp. i. 106. — ᾽Απ' ὄρεος. Comp. i. 77. 115. — Πιάξας. Doric for *πιάσας*, from *πιάζω*. Comp. *Ælian*, V. H. xii. 22. — 36. Κῆδωκε. Doric for *καὶ ἔδωκε*. — 37. Χά βωκόλος. Comp. i. 20. 100. 138.

38. ᾽Ω χαρίεσσ' Ἀμαρυλλί. Comp. iii. 6. This short and pathetic apostrophe to the deceased Amaryllis is beautifully introduced. — 39. Λασεύμεσθα. Doric for *λησόμεθα*, from *λανθάνω*. — Ἐμὶν. Comp. ii. 144. — Ὅσπον. For *τόσον*, i. e. *τοσοῦτον*. *Τόσον* . . . *τόσον* are used in the same manner. Comp. Callimachus, *Hymn.* Apol. 94. Pindar, *Nem.* iv. 6. 8. The passage of Theocritus is elliptical, which Kiessling supplies thus: Ὅσον αἱ αἴγες ἐμοὶ φίλαι εἰσὶ, τοσοῦτο σὺ φίλη εἰς, ἡ ἀπέσβης, i. e. *ἀπέναντες*.

Αἰ αἰ τῷ σκληρῷ μάλα δαίμονος, ὅς μ' ἐλελόγχει. 40

ΚΟΡΥΔΩΝ.

Θαρσεῖν χρή, φίλε Βάττε· τάχ' αὔριον ἔσσειτ' ἄμεινον.  
'Ελπίδες ἐν ζωῶσιν, ἀνέλπιστοι δὲ θανόντες.

Χῶ Ζεὺς ἄλλοκα μὲν πέλει αἰθριος, ἄλλοκα δ' ὕει.

ΒΑΪΤΤΟΣ.

Θαρσεῖω.—Βάλλε κάτωθε τὰ μοςχία· τᾶς γὰρ ἐλαίας

40. Αἰ αἰ τῷ σκληρῷ. "The genitive stands alone in exclamations, with and without an interjection, or a word that expresses admiration, indignation, compassion, &c. The article usually accompanies the substantive in the genitive, because the exclamation generally refers to a determinate case; not however in all cases." Matth. Gr. Gr. § 371. The grammarians usually supply *ἐνεκα*. Gregorius Cor. gives the genitive without an interjection as Attic. Comp. x. 40. xv. 75. Sophocles, Aj. 908. Aristophanes, Nub. 1476. Xenophon, Cyrop. ii. 2. 3.—"Ὅς μ' ἐλελόγχει. An inverted structure for *ὅν γ' ἐλελόγχειν*, or *ὅν γε λέλογχα*, which I have obtained by lot. See Matth. Gr. Gr. § 242. and Stephens' Thesaurus, under *λαγχάνω*.

41. Θαρσεῖν χρή. Corydon repeats three different proverbs, to cheer Battus, and alleviate his concern for the loss of Amaryllis.—Τάχ' αὔριον. Tibullus, ii. 6. 19. "Credula vitam spes fovet, et melius cras fore semper ait." Comp. Aristophanes, Plut. 344. and Stobæus, Flor. 109. p. 580. ed. Gean.—42. Ἐλπίδες ἐν ζωῶσιν. Cicero, Att. ix. 10. "Ægroto, dum anima est, spes esse dicitur."—43. Χῶ Ζεὺς ἄλλοκα. Comp. vs. 37. i. 36. This verse seems to be copied from Theognis, v. 25. Οὐδὲ γὰρ ὁ Ζεὺς οὐθ' ὄντων πάντεσσ' ἀνδάνει οὐτ' ἀνέχων. We find the same sentiment in the Adagia of Erasmus, p. 261. "Nunc pluit,

et claro nunc Jupiter æthere fulget." Thus also Horace, Od. ii. 10. 15.

"Informes hymenes reducit

Jupiter, idem

Summovet. Non, si male nunc, et olim Sic erit."

Comp. Hesiod, *Ἔργ.* 552. and Brunck's *Analecta*, tom. iii. p. 157.

44. Βάλλε κάτωθε. Edwards' note on this passage is so replete with elegance and refinement, that I cannot resist the temptation to insert it: "Battus accidentally turning his head, sees the calves browsing on the trees. He instantly cries out, βάλλε κάτωθε, &c., and, whilst he is uttering the first words, he and Corydon both set a running together; and when he has uttered the remaining words, both set a hooting together: *σὶτθ' ὁ λέπαργος.... σὶτθ' ὁ κυμαῖθα*, &c. Whity goes away before Battus gets to the olives; he, therefore, stops running, and stands still. Cymotha stays where she is, and stirs not an inch. Corydon, therefore, continues running towards her, and swears he will be the death of her!"—Βάλλε. Kiessling thinks this refers to throwing the crook, and cites the following from Homer, Il. Ψ. 845. "Ὅσσον τις τ' ἔρβησε καλαύροπα βουκόλος ἀνὴρ, ἢδε θ' ἐλισσομένη πέτεται διὰ βοῦς ἀγελαίας. Κάτωθε, and before a vowel *κάτωθεν*, properly signifies *from below*, as in Aristophanes, Nub. 232. Æschylus, Pers. 683. Here it is used in the signification of *κάτω*, downwards. See



Τὸν θαλλὸν τρώγοντι τὰ δύσσοα. σίτθ' ὁ λέπαργος. 45

ΚΟΡΥΔΩΝ.

Σίτθ' ἂ Κυμαίθα ποτὶ τὸν λόφον· οὐκ ἔσακούεις ;  
Ἦξῶ, ναὶ τὸν Πᾶνα, κακὸν τέλος αὐτίκα δωσῶν,  
Εἰ μὴ ἄπει τουτῶθεν· ἴδ' αὖ πάλιν ἄδε ποθέρπει.  
Αἰθ' ἥς μοι ροικὸν τὸ λαγωβόλον, ὥς τυ πατάξω.

ΒΑΤΤΟΣ.

Θᾶσαί μ', ὦ Κορύδων, ποττῶ Διός· ἂ γὰρ ἄκανθα 50  
Ἄρμοι μ' ὦδ' ἐπάταξ' ὑπὸ τὸ σφυρόν. ὥς δὲ βαθεῖαι  
Τάτρακτυλλίδες ἐντί. κακῶς ἂ πόρτις ὄλοιτο·  
Ἐς ταύταν ἐτύπαν χασμεύμενος. ἦ ῥά γε λεύσσεις ;

ΚΟΡΥΔΩΝ.

Ναί, ναί, τοῖς ὀνύχουσιν ἔχω τέ νιν· ἄδε καὶ αὐτά.

the Doric Lexicon of Portus. — 45. Τὸν θαλλόν. Eustathius: θαλλός, πᾶν τὸ ἐκ γῆς θάλλον, ἢ φυλλός, ἢ κλάδος δένδρου. Ἀπτικοὶ δὲ ἰδίως τὸν τῆς ἐλαίας θαλλὸν λέγουσιν. — Δύσσοα. "Improba," "perdita:" *unlucky*. Comp. iii. 24. — Σίττα. A herdsman's cry to his sheep, or cattle; used here in the signification of *θάσσον ἀπελθε, away!* Comp. v. 3. 100. viii. 69. Boden on Longus, p. 68. seqq. and Vossius on Virgil, *Ecl.* iii. 96. — Ὁ λέπαργος. *White-skinned*: the nominative for the vocative. Comp. D'Orville, *Charit.* p. 683. and Crit. Vann. vii. 2. p. 141. Koen on Gregorius *Cor. de Dial.* p. 117. and Matth. *Gr.* § 312. 1.

48. Τουτῶθεν. Doric, and peculiar to Theocritus, for *ἐντεῦθεν*. — Αὖ πάλιν. *Back again*: a pleonasm. In this combination the former particle often signifies *on the contrary*. Comp. v. 149. — Ἄδε ποθέρπει. Doric for *ἦδε προσέρπει, comes hither*. — 49. Αἰθ' ἥς. *O that I had my crooked staff!* Λαγωβόλον, *a staff for throwing at hares*. Comp. vii. 128. and Spanheim on

Callimachus, *Hymn, Dian.* 2. — ὦς τυ. Comp. i. 56.

50. Θᾶσαί με. Edwards translates this: "For God's sake, Corydon, look here!" Comp. i. 149. — Ποττῶ Διός. "*Per Jovem*." Ποττῶ is Doric for *πρὸς τοῦ*. — 51. Ἄρμοι. *Just now*. Harles calls this a Syracusan word. See Griffiths on *Æschylus, Prom.* 615. — ὦδε. Comp. i. 106. — Βαθεῖαι. The Scholiast says this is put for *ὑπερμεγέθεις*. While Battus is now speaking, Corydon is endeavouring to extract the thorn. — 52. Τάτρακτυλλίδες. Doric and poet. for *αἱ ἀτρ.* Ἀτρακτυλλίς, *the distaff thistle*, so called because its stalk was used for distaffs. It is the "*Carthamus lanatus*" of Linnæus, *Sp. Pl.* p. 1163. Comp. Sprengel, *Hist. R. H.* tom. i. p. 100. — 53. Ἐς ταύταν. *Whilst I was gaping at her I was wounded*. Χασμεύμενος is Doric and Ionic for *χασμῶμενος*. — ἦ ῥά γε. Comp. iii. 7.

54. Ἐχω τέ νιν. For the position of the particle *τε* in this verse, see Hermann on Euripides, *Hec.* 77. — Ἄδε καὶ αὐτά. *And this is it!* Comp. i.

## ΒΑΪΤΤΟΣ.

Οσσιχον ἐστὶ τὸ τύμμα, καὶ ἀλίκον ἀνδρα δαμάσδει. 55

## ΚΟΡΥΔΩΝ.

Εἰς ὄρος ὄκχ' ἔρπεις, μὴ ἀνάλιπος ἔρχειο, Βάττε·  
Ἐν γὰρ ὄρει ῥάμνοι τε καὶ ἀσπάλαθοι κομόωντι.

65. For the pronoun *δε*, see Schaefer, *Mel. Crit.* p. 77.

55. "Οσσιχον ἐστὶ. *Comp.* xix. 5. seqq. Meineke has shown that the word *οσσιχον* should be accented on the first syllable, though written otherwise in dictionaries.

56. "Οκχ' ἔρπεις. *Comp.* vs. 21. If a lenis precede an aspirate, such lenis is changed into an aspirate; but the same aspirate is not used twice together. Hence *ὄκχ'*, not *ὀκχ'*. See *Matth. Gr. Gr.* § 35. — 'Ανάλιπος. Doric for *ἀνήλιπος*. This word is written *νήλιπος* in Sophocles, *Ced.*

*Col.* 349. — 57. Ῥάμνοι. *Thorn-trees*. The two kinds, the *white-thorn* and the *black-thorn*, are described in Theophrastus, iii. 17. and 18. *Comp.* Diosc. i. 119. — 'Ασπάλαθοι. The *aspalathus* is a thorny shrub, of uncertain species. It is mentioned again xxiv. 87; also in Diosc. v. 19. and Theophrast. H. Pl. ix. 7., but without description. From Prosper Alpin de Pl. Ex. i. 6. 7. and Furlan on Theophrast. de Odor. p. 226. it seems to be the "*Spartium spinosum*" of Linnæus. *Comp.* Sprengel, *Hist. R. H.* i. p. 45. 183.

## ‘ΟΔΟΙΠΟΡΟΙ ἢ ΒΟΥΚΟΛΙΑΣΤΑΙ.

ΕΓ’ ἌΛΛΙΟΝ ε’.

### ΚΟΜΑΤΑΣ ΚΑΙ ΛΑΪΚΩΝ.

ΚΟΜΑΤΑΣ.

Αἶγες ἐμαί, τήνον τὸν ποιμένα τὸν Συβαρίταν  
Φεύγετε τὸν Λάκωνα· τό μιν νάκος ἐχθρὸς ἔκλεψεν.

ΛΑΪΚΩΝ.

Οὐκ ἀπὸ τᾶς κράνας σίττ’ ἀμνίδες ; οὐκ ἐσορῆτε  
Τὸν μιν τὰν σύριγγα πρῶαν κλέψαντα Κομάταν ;

ΚΟΜΑΤΑΣ.

Τὰν ποίαν σύριγγα ; τὴ γὰρ πόκα, δῶλε Σιδύρτα, 5  
Ἐκτάσω σύριγγα ; τί δ’ οὐκέτι σὺν Κορύδωνι  
Ἀρκεῖ τοι καλάμας αὐλὸν ποππύσδεν ἔχοντι ;

‘ΟΔΟΙΠΟΡΟΙ. THE TRAVELLERS, or THE PASTORAL MINSTRELS. Here we have a dialogue between two clowns, Comates, a goatherd, and Lacon, a shepherd. They commence with a mutual interchange of abusive language, and coarse raillery ; and at length contend in singing. Morson, a neighbouring woodman, becomes their umpire, and decides in favour of Comates. Virgil imitates this Idyl in his third Eclogue.

1. Τὸν Συβαρίταν. *Lacon the Sybarite.* Sybaris was an ancient city near Croton, in the bay of Tarentum, which once extended seven miles along the Crates, and gave law to four nations. Nothing of it now remains but a few fragments of aqueducts and tombs. The luxury and effeminacy of its in-

habitants was proverbial. See *Ælian*, V. H. xvi. 23. and *Swinburne's Travels* in the Two Sicilies. — 2. Νάκος. *A goat-skin*, used by herdsmen as an outer garment, and also to sleep on. *Comp.* vs. 15. iii. 25.

3. Οὐκ ἀπὸ τᾶς. *Will ye not begone from the fountain?* So *Aristophanes*, *Acharn.* 872. *Comp.* iv. 45. Ἄμνις, “*agna*,” is a poetical word, and peculiar to *Theocritus*.

5. Τὰν ποίαν σύριγγα. *Virgil*, *Ecl.* iii. 25. “*Aut unquam tibi fistula cera Juncta fuit? non tu in trivis, indocte, solebas Stridenti miserum stipula perdere carmen?*” — Τὴ γὰρ πόκα. *Sarcastically.* *Comp.* iv. 7. — Δῶλε. *Doric* for δούλε. — 7. Ἀρκεῖ τοι. *Comp.* i. 146, — *Kalámas*. *Milton*, *Lycidas*, vs. 123. “*Their lean and flashy songs*

ΛΑΨΩΝ.

Τάν μοι ἔδωκε Λύκων, ὦ λεύθερε. τὴν δὲ τὸ ποῖον  
 Λάκων ἐκκλέψας ποκ' ἔδα νάκος; εἶπε Κομάτα·  
 Οὐδὲ γὰρ Εὐμάρῃ τῷ δεσπότῃ ἦς τοι ἐνεύδεν. 10

ΚΟΜΑΤΑΣ.

Τὸ Κροκύλος μοι ἔδωκε, τὸ ποικίλον, ἀνὶκ' ἔθυσσε  
 Ταῖς Νύμφαις τὰν αἶγα· τὸ δ', ὦ κακὲ, καὶ τόκ' ἐτάκει  
 Βασκαίνων, καὶ νῦν με τὰ λοίσθια γυμνὸν ἔθηκας.

ΛΑΨΩΝ.

Οὐ μὰν, οὐ τὸν Πᾶνα τὸν ἄκτιον, οὐ σέ γε Λάκων  
 Τὰν βαίταν ἀπέδυσ' ὁ Καλαίθιδος, ἣ κατὰ τήνας 15  
 Τᾶς πέτρας, ὦ νῆρωπε, μανεῖς ἐς Κραῖθιν ἀλοιμᾶν.

ΚΟΜΑΤΑΣ.

Οὐ μὰν, οὐ ταύτας τὰς λιμνάδας, ὦ γαθὲ, Νύμφας,

Grate on their scrannel pipes of wretched straw."—Ποππύσδεν. Doric for ποππύζειν, to squeak. For this he uses ποππυλίσδεν, vs. 89.

8. Τάν μοι ἔδωκε. Virgil, Ecl. ii. 37. "Damocetas dono mihi quam dedit olim."—ὦ λεύθερε. Comates had called Lacon a slave: the latter now retorts with bitter sarcasm.—Τὴν δέ. Comp. ii. 11.—9. Ἐκκλέψας ἔδα. For this formula see Viger, vi. § 1. 14. and vi. § 2. 1. seqq.—Ποκά. Comp. i. 24. ii. 45.—10. Εὐμάρῃ. Supply νάκος. Euparatus was Comates' master. The Scholiast incorrectly reads εὐμάρῃ, and explains it by δέρμα.—ἦς τοι. Comp. ii. 90. iv. 49. Τὸ is Doric for σὺ, the dative put for the genitive after δεσπότης, as is common in the poets. Gregorius, Cor. rightly explains it: Οὐκ ἦν οὐδὲ τῷ δεσπότῃ σου ἐγκοιμᾶσθαι. See Matth. Gr. § 202. 11.

11. Τό μοι ἔδωκε. Supply νάκος: The speckled goat-skin, which, &c.—Ἰνίκα. Comp. ii. 147.—12. Τὸ δ', ὦ κακὲ. Virgil, Ecl. iii. 13. "Quæ tu, perverse Menalca, Et, cum vidisti puero donata, dolebas."—13. Τὰ λοίσθια.

Supply κατὰ. This is used poetically for τὰ τελευταῖα, or, what is more usual, τὸ τελευταῖον.

14. Οὐ μὰν. Assuredly not—I, I swear by Pan, the guardian of our shores, &c. Pan is called ἄκτιος, because altars and temples were often erected to him on the shore, where he was worshipped. Comp. Apoll. Rhod. i. 359. ii. 691. Æschylus, Pers. 448. and Brunck's Analecta, tom. ii. p. 238. Ep. 7.—15. Τὰν βαίταν. The same as τὸ νάκος. Comp. iii. 25.—Ὁ Καλαίθιδος. I, the son of Calæthis.—16. Εἰς Κραῖθιν ἀλοιμᾶν. May I leap into the Crathis. The river Crathis is said to have derived its name from a goatherd; concerning whom a strange fable is related by Ælian, V. H. vi. 42: The water of the Crathis was said to give a yellow colour to the hair and beard of those who drank it. Comp. Ovid, Met. xiv. 315. and Pausan. vii. 25. Near this river was a temple sacred to Pan. Comp. Strabo, vi. 1. 13.

17. Οὐ ταύτας τὰς. Comates points with his finger towards some shrine,

Αἶτε μοι ἴλαοί τε καὶ εὐμενέες τελέθοιεν,  
Οὐ τευ τὰν σύριγγα λαθὼν ἔκλεψε Κομάτας.

ΛΑ΄ΚΩΝ.

Αἶ τοι πιστεύσαιμι, τὰ Δάφνιδος ἄλγε' ἀροίμαν. 20  
'Αλλ' οὐν αἶκα λῆς ἔριφον θέμεν, ἐντὶ μὲν οὐδὲν  
'Ιερὸν, ἀλλὰ γέ τοι διαείσομαι, ἔσ τε κ' ἀπείπῃς.

ΚΟΜΑΤΑΣ.

Ἦς ποτ' Ἀθαναίαν ἔριν ἤρισεν ἠνίδε κεῖται  
'Ωριφος· ἀλλ' ἄγε, καὶ τὸν εὐδοτον ἀμνὸν ἔρειδε.

ΛΑ΄ΚΩΝ.

Καὶ πῶς, ὦ κίναδ', εὖ τάδε γ' ἔσσεται ἐξ Ἰσου ἄμμιν; 25  
Τίς τρίχας ἀντ' ἐρίων ἐποκίξατο; τίς δὲ παρεύσας

cave, or statue of the nymphs. Comp. Virgil, Ecl. iii. 9. and see the epigram of Leonidas Tarentinus, mentioned by Valckenaer in his Epistle to Roverius, p. 29.—19. Οὐ τευ. Comp. ii. 126.—Λαθὼν ἔκλεψε. See Hoogeveen, on Viger, v. § 8. 3.

20. Αἶ τοι. Comp. i. 4. 146.—'Αροίμαν. Comp. vs. 16. This seems to allude to the *Song of Thyrsis*, i. 64. seqq.—21. Αἶκα λῆς. Comp. i. 6. iv. 14.—Θέμεν. Virgil, Ecl. iii. 32. "De grege non ausim quicquam depingere tecum."—'Εντὶ μὲν οὐδὲν. "Hercules, on his arrival at Dios, a city of Macedonia, saw several people coming out of a temple: being himself desirous to enter and worship, he enquired to whom it belonged. He was informed that it was dedicated to Adonis. On which he exclaimed οὐδὲν ἱερὸν, intimating, that, as Adonis was not a deity, he did not think him deserving of any honour or worship; and that things which made a show of something great and sacred, are often, in reality, ridiculous trifles." Potter.—22. Διαείσομαι. From the poetical verb διαείδεσθαι. Hales says the preposition in this verb has the signification

of contention. Wunderlich, Obs. Crit. p. 166. doubts this signification of διὰ, and thinks it rather signifies *continuance*.—"Ἔσ τε κ' ἀπείπῃς. Until you refuse, i. e. until you admit yourself conquered. Comp. i. 6.

23. Ἦς ποτ' Ἀθαναίαν. A *sow contended with Minerva*. A proverb formerly used, when ignorant persons had the temerity to put themselves in competition with men of learning.—'Ἐριν ἤρισεν. Intransitive verbs frequently take a substantive of the same derivation, or of kindred signification, after them in the accusative. Thus also in Latin, "vivere vitam." See Matth. Gr. Gr. § 408. For the construction of πρὸς with an accusative, see § 404. obs. 1.—'Ἡνίδε κεῖται. Comp. i. 149. Virgil, Ecl. iii. 29. "Ego hanc vitulam... Depono: tu dic mecum quo pignore certes."—24. Ὀριφος. Doric for ὁ ἔριφος.—'Ἐρειδε. Stake.

25. ὦ κίναδε. *Sly, cunning knave!* Κίναδος in the Sicilian dialect signified a fox. It is used as a term of reproach in Sophocles, Aj. 1030. and in Aristophanes, Nub. 447. Comp. Cicero, Orat. c. 8. Demosthenes περὶ Στεφ. c. 52.—26. Τίς τρίχας. Comp. Ho-

Αἶγος πρωτοτόκοιο κακὰν κύνα δῆλετ' ἀμέλγειν ;

ΚΟΜΑ΄ΤΑΣ.

Ὅστις νικασεῖν τὸν πλατίον, ὥς τὸ, πεποίθει,  
Σφάξ βομβέων τέττιγος ἐναντίον· ἀλλὰ γὰρ οὐ τοι  
Ὡρίφος ἰσοπαλῆς· τυῖδ' ὁ τράγος οὗτος· ἔρισδε. 30

ΛΑ΄ΚΩΝ.

Μὴ σπεῦδ'· οὐ γάρτοι πυρὶ θάλλπειαι· ἄδιον ἄσῃ  
Τᾷδ' ὑπὸ τὰν κότινον καὶ τάλσεια ταῦτα καθίξας.  
Ψυχρὸν ὕδωρ τηνὲ καταλείβεται· ᾧδε πεφύκει  
Ποία, χ' ἅ στιβάς ᾧδε, καὶ ἀκρίδες ᾧδε λαλεῦντι. 34

ΚΟΜΑ΄ΤΑΣ.

Ἄλλ' οὐ τι σπεύδω· μέγα δ' ἄχθομαι, εἰ τύ με τολμῆς

mer, II. E. 235. and Eustathius on II. E. p. 696. — 27. Δῆλετο. Doric for βούλετο. Comp. Maittaire, Dial. Gr. p. 348. and the Scholiast on Nicander, Ther. 93. Virgil, Ecl. iii. 91. "Idem jungat vulpes et mulgeat hircos."

28. Νικασεῖν τὸν πλατίον. Doric for νικήσειν τὸν πλησίον, "ut superet alium." See Koen on Gregorius Cor. p. 267. — Πεκρίθει. This is a present formed from the perfect πέποιθα. Comp. vs. 33. i. 16. Many similar forms may be seen in Buttman's Gr. Gr. § 114. and in Matth. Gr. Gr. § 221. p. 372. — 29. Σφάξ. Is a buzzing wasp, &c. — Ἄλλα γάρ. But the kid, it is true, is not a sufficient stake: here is this goat, &c. For the particle τυῖδε, i. e. ἐνταῦθα, see Volger on Sappho, p. 7. and Valcken. Epist. to Roverius, p. 32. Brunck, Dahl, and Jacobs read: ἀλλὰ γὰρ οὐ τοι Ὡρίφος ἰσοπαλῆς; τοι δ' ὁ τράγος οὗτος· ἔρισδε. Gerhard, Lectt. Apoll. p. 222. arranges it thus: ἀλλὰ γὰρ οὐ τοι Ὡρίφος ἰσοπαλῆς; τυῖδ' ὁ τράγος οὗτος· ἔρισδε. Kiessling translates τοι, "tibi."

31. Οὐ γάρτοι πυρὶ. A proverb against those persons who seem to do any thing in too much haste. Scholiast: Μὴ σπουδάζε, οὐ γὰρ ἐπὶ πυρὸς

βέθηκας. — Θάλλπειαι. Ionic and Doric for θάλλπρ, i. e. καίρ, "cremaris." — 32. Τᾷδε... καθίξας. Comp. i. 12. "Comates and Lacon may be describing, perhaps, the very spot, of which Mr. Swinburne speaks in the following picturesque terms (*Travels in the Two Sicilies*): 'For the next three miles our evening ride was up a most beautiful sloping hill, thickly planted with orange, lemon, citron, olive, almond, and other fruit-trees; which by their contrasted shades of green, and the variety of their size and shape, composed one of the richest prospects I ever beheld, even in Italy—that country of enchanting landscape. I was enraptured with the beautiful scene, and almost intoxicated with perfumes.'" *Poluwhale*. — Κότινον. Comp. vs. 100. — 33. Τηνὲ. Comp. i. 106. Virgil, Ecl. x. 42. "Hic gelidi fontes, hic mollia prata, Lycori, Hic nemus." — ᾧδε πεφύκει. Comp. i. 106. Πεφύκει is a present, as in Hesiod, *Ergy*. 148. Comp. vs. 28. xv. 58. and Matth. Gr. Gr. § 221. p. 372. — 34. Ἄιδε. Doric for ᾗδε, i. e. ἐνταῦθα. — Καὶ ἀκρίδες. Virgil, Ecl. ii. 13. "Resonant arbusta cicadis."

\*Ομμασι τοῖς ὀφθαλμοῖσι ποτιβλέπεν, ὃν ποκ' ἔοντα  
 Παιδ' ἔτ' ἐγὼν ἐδίδασκον ἰδ' ἅ χάρις ἐς τί ποθέρπει.  
 Θρέψαι καὶ λυκιδεῖς, θρέψαι κύνας, ὥς τυ φάγωντι.

ΛΑ'ΚΩΝ.

Καὶ πόκ' ἐγὼν παρὰ τεῦς τι μαθὼν καλὸν ἢ καὶ ἀκούσας  
 Μίμναμι, ὃ φθονερὸν τὸ καὶ ἀπρεπὲς ἀνδρίον αὐτως; 40  
 Ἀλλὰ γὰρ ἔρφ' ὦδ', ἔρπε, καὶ ὕστατα βωκολιαξῇ.

ΚΟΜΑ'ΤΑΣ.

Οὐχ ἐρψῶ τηνεῖ· τουτῷ δρύες, ὦδε κύπειρος, 45  
 \*Ὡδε καλὸν βομβεῦντι ποτὶ σμάνεσσι μέλισσαι·  
 \*Εὐθ' ὕδατος ψυχρῷ κρᾶναι δύο· ται δ' ἐπὶ δένδρων  
 \*Ορνιχες λαλαγεῦντι· καὶ ἅ σκια οὐδὲν ὁμοία  
 Τᾷ παρὰ τίν' βάλλει δὲ καὶ ἅ πίτυς ὑψόθε κώνους.

ΛΑ'ΚΩΝ.

\*Ἡ μὲν ἀρνακίδας τε καὶ εἴρια τᾷδε πατησεῖς, 50  
 Αἶκ' ἐνθηγ, ὕπνω μαλακώτερα· ται δὲ τραγεῖαι  
 Ταὶ παρὰ τὴν ὕσδοντι κακώτερον ἢ τὴν περ ὕσδεις.

36. \*Ομμασι τοῖς ὀφθαλμοῖσι. This seems to have led Bentley to read "rectis oculis" in Horace, Od. i. 3. 18. We say, *dare look me straight in the face*. Comp. Homer, Il. i. 373. — \*Ὀν ποκα. Comp. i. 24. ii. 45. — 37. \*Ἐς τί ποθέρπει. "En, gratia quo recidit!" Comp. iv. 48. H. de Bosch. Anthol. Gr. p. 266. Jacobs, Anthol. Gr. tom. xii. p. 114. Rittersh. Phædr. iv. 18. p. 379. ed. Burmann. — 38. \*Ὡς τυ. Comp. i. 56.

39. Καὶ πόκα. Comp. iv. 17. — Παρὰ τεῦς. Comp. ii. 126.

40. \*Ἀπρεπὲς ἀνδρίον αὐτως. Thou indecent good-for-nothing fellow! or, indecent fellow as thou art! See Buttmann's Lexilogus and Matth. Gr. Gr. § 601. Whether αὐτως is to be written with a lenis, or an aspirate, adhuc sub judice lis est. Comp. Heyne on Homer, Il. A. 133. Γ. 220.

44. \*Ἐρφ' ὦδε. Come hither. Comp.

i. 105. \*Ὡδε is a poetical form for δεῦρο. Comp. vs. 62. xi. 61.

45. Οὐχ ἐρψῶ τηνεῖ. Comp. i. 106, 107. — Τουτῷ. For ἐνταῦθα, here. — 47. Ταὶ δ' ἐπὶ δένδρων. Comp. xv. 121. Aristophanes, Av. 40. 741. — 48. \*Ορνιχες λαλαγεῦντι. Doric for ὀρνιθες λαλαγοῦσι. See Fischer on Weller, i. p. 172. and Schaefer on Gregorius Cor. p. 218. — 49. Παρὰ τίν. Comp. ii. 11. — Βάλλει. Virgil, Ecl. vi. 54. "Strata jacent passim sua quæque sub arbore poma."

50. \*Ἡ μὲν. Comp. iv. 14. — 51. \*Τῇνω μαλακώτερα. Virgil, Ecl. vii. 45. "Somno mollior herba." Comp. xv. 125. To which Warton adds the well known line of Pope: "The sleeping eye, that told the melting soul." — Ταὶ δὲ τραγεῖαι. Supply δοραῖ. See Bos, Ellips. Gr. in δορά. — 52. Ταὶ παρὰ τίν. Comp. ii. 11.

Στασῶ δὲ κρητῆρα μέγαν λευκοῖο γάλακτος  
Ταῖς Νύμφαις· στασῶ δὲ καὶ ἀδέος ἄλλον ἐλαίῳ.

## ΚΟΜΑ΄ΤΑΣ.

Αἱ δέ κε καὶ τὸ μόλῃς, ἀπαλὰν πτέριν ὥδε πατησεῖς, 55  
Καὶ γλάχων' ἀνθεῦσαν· ὑπεσσεῖται δὲ χιμαιρᾶν  
Δέρματα, τῶν παρὰ τὴν μαλακώτερα τετράκις ἀρνῶν.  
Στασῶ δ' ὀκτῶ μὲν γαυλῶς τῷ Πανὶ γάλακτος,  
Ὅκτῶ δὲ σκαφίδας μέλιτος πλέα κηρί' ἐχοίσας.

## ΛΑ΄ΚΩΝ.

Αὐτόθε μοι ποτέρισδε, καὶ αὐτόθι βωκολιάσδευ· 60  
Τὰν σαντῶ πατέων, ἔχε τὰς δρύας. ἀλλὰ τίς ἄμμε  
Τίς κρινεῖ; αἰθ' ἐνθοὶ ποθ' ὁ βωκόλος ὥδε Λυκώπας.

## ΚΟΜΑ΄ΤΑΣ.

Οὐδὲν ἐγὼ τήνω ποτιδεύομαι· ἀλλὰ τὸν ἄνδρα,  
Αἱ λῆς, τὸν δρυτόμον βωστρήσομες, ὅς τὰς ἐρείκας

53. Στασῶ. Virgil, Ecl. v. 67. "Pocula bina novo spumantia lacte quottannis, Craterasque duo statuum tibi pinguis olivi."

55. Αἱ δέ κε καὶ. Καὶ here makes an Hyperbaton. The more usual order is, καὶ τὸ δ', αἱ κε μόλῃς.—Πτέριν. Comp. iii. 14.—Ὦδε. Comp. i. 106.—56. Γλάχωνα. Pennyroyal. Some translate it *horned poppy*.—ὑπεσσεῖται. Doric and poet. for ὑπέσεται, or, the more usual, ὑπέσται, "suberit," here "suberunt."—58. Γαυλῶς. Doric for γαυλῶς, milk-pails. See the Scholiast and Mollus on Longus, Past. i. 2. p. 76. ed. Boden.—59. Σκαφίδας. Basins. In Athenæus, ix. 246. 14. *scaphis* signifies the same as γαυλῶς. "In eight straw hives shall combs of honey swim." *Polyphile*. The same translator adds: "A critic on Warton observes, that these 'mellis scaphæ,' or 'scaphides,' are no other than straw hives. 'It is remarkable,' he

continues, 'that in the north of England any vessel made in the same form, and of the same materials, is called a *skerp*, apparently from the word *scapha*.'"

60. Αὐτόθε. Thence contend with me, and there, &c. Virgil, Ecl. iii. 49. "Veniam quocumque vocaris." Some read αὐτόθε in both places.—61. Τὰν σαντῶ. For τὴν σαντοῦ χάραν.—Ἀλλὰ τίς ἄμμε. Comp. viii. 28. Ἄμμε is Doric and Æolic for ἡμᾶς.—62. Ὦδε. Comp. vs. 44.

64. Αἱ λῆς. Comp. vs. 21. i. 12.—βωστρήσομες. We will call upon. So Greg. Cor. de Dial. p. 131. interprets it ἐπικαλεσόμεθα. This is the future of the Doric verb βωστρέω. Portus makes it the 1 aor. subj. by systole.—Τὰς ἐρείκας. That species which is called "*Erica cinerea*," "*scoparia*," or "*arborea*," by Linnæus, Sp. Pl. p. 501, 502. Comp. Theophrast. H. Pl. i. 23. Diosc. i. 117. Sprengel, i.



Τήνας τὰς παρὰ τὴν ξυλοχίσδεται· ἐντὶ δὲ Μόρσων. 65

ΛΑ΄ΚΩΝ.

Βωστρέωμες.

ΚΟΜΑ΄ΤΑΣ.

Τὺ κάλει νιν.

ΛΑ΄ΚΩΝ.

Ἴθ', ὦ ξένε, μικρὸν ἄκουσον  
Τᾷδ' ἐνθῶν· ἄμμες γὰρ ἐρίσδομες, ὅστις ἀρείων  
Βωκολιαστάς ἐντι. τὺ δ', ὦ γαθέ, μῆτ' ἐμέ, Μόρσων,  
Ἐν χάριτι κρίνης, μῆτ' ὦν τὺ γὰ τοῦτον ὀνάσης.

ΚΟΜΑ΄ΤΑΣ.

Ναί, ποτὶ τᾶν Νυμφῶν, Μόρσων φίλε, μήτε Κομάτα 70  
Τὸ πλέον ἰθύνης, μῆτ' ὦν τὺ γὰ τῷδε χαρίξῃ.  
Ἄδε τοι ἅ ποίμνα τῷ Θουρίῳ ἐντὶ Σιθύρτα·  
Εὐμάρα δὲ τὰς αἴγας ὀρῆς, φίλε, τῷ Συδαρίτα.

ΛΑ΄ΚΩΝ.

Μή τὺ τις ἡρώτα, ποττῷ Διὸς, αἶτε Σιθύρτα,  
Αἴτ' ἐμόν ἐστι, κάκιστε, τὸ ποίμνιον; ὡς λάλος ἐσσί. 75

ΚΟΜΑ΄ΤΑΣ.

Βέντισθ' οὗτος, ἐγὼ μὲν ἀλαθέα πάντ' ἀγορεύω,  
Κοῦδὲν καυχέομαι· τὺ δ' ἄγαν φιλοκέρτομος ἐσσί.

41. 89. 171. — 65. Παρὰ τίν. Comp. ii. 11. — Ἐντὶ δὲ Μόρσων. Virgil, Ecl. iii. 50. "Audiant hæc tantum vel qui venit — ecce, Palæmon."

66. Βωστρέωμες. Three syllables. Comp. vs. 64. — Μικρὸν. Doric for μικρόν, i. e. κατὰ μικρὸν χρόνον. See Koen. on Gregorius Cor. de Dial. p. 130. — 67. Τᾷδ' ἐνθῶν. Comp. i. 124. ii. 101. Virgil, Ecl. vii. 8. "Ocyus, inquit, Huc ades, O Meli-

bæe." — 69. Ἐν χάριτι. Through favour. — Μῆτ' ὦν τὸ γὰ. Doric for μῆτ' ὦν σύ γε.

70. Μήτε Κομάτα. Neither adjudge to Comates more than is just. — 72. Σιθύρτα. Comp. vs. 5.

74. Μή τὺ τις. Comp. i. 56. — Ποττῷ Διὸς. Doric for πρὸς τοῦ Διὸς, "per Jovem." Comp. xv. 70.

76. Βέντιστε. Doric for βέλτιστε.

ΛΑΨΩΝ.

Εἴα λέγ', εἴ τι λέγεις· καὶ τὸν ξένον ἐς πόλιν αὖθις  
Ζῶντ' ἄφες· ὃ Παιᾶν, ἧ στωμύλος ἦσθα, Κομάτα.

ΚΟΜΑΤΑΣ.

Ταὶ Μῶσαι με φιλεῦντι πολὺ πλέον ἢ τὸν αἰοῖδον 80  
Δάφνιν· ἐγὼ δ' αὐταῖς χιμάρως δύο πρᾶν ποκ' ἔθυσα.

ΛΑΨΩΝ.

Καὶ γὰρ ἔμ' Ὀπόλλων φιλέει μέγα· καὶ καλὸν αὐτῷ  
Κρίδν ἐγὼ βόσκω. τὰ δὲ Κάρνεα καὶ δὴ ἐφέρπει.

ΚΟΜΑΤΑΣ.

Πλὴν δύο τὰς λοιπὰς διδυματόκος αἴγας ἀμέλγω,  
Καί μ' ἅ παῖς ποθορεῦσα, τάλαν, λέγει, αὐτὸς ἀμέλ-  
γεις ; 85

ΛΑΨΩΝ.

Βάλλει καὶ μάλοισι τὸν αἰπόλον ἅ Κλεαρίστα,

78. Εἴα λέγ', εἴ τι λέγεις. Vossius renders this, "Cane age, si quid canendum habes." A similar structure of words occurs in Æschylus, Agam. 1057. *πείθοι' ἄν, εἰ πείθοι' ἀπειθοίης δ' ἴσως*: and 1405. *χαίροιτ' ἄν εἰ χαίροιτ'*. Virgil, Ecl. iii. 52. "Quin age si quid habes," &c. The verb *λέγειν*, like the Latin "*dicere*," is often used in the sense of *to sing*. So *λαλεῖν*, xx. 29. — 79. Ζῶντ' ἄφες. A proverb against talkative persons. Plaut. Mil. iv. 2. 92: "Jamjam sat, amabo, est: sinete, abeam, si possum viva vobis." Comp. Canter, Nov. Lect. iv. 15. and Casaubon on Theophrast. Char. 4.

80. Ταὶ Μῶσαι. Theocritus, as well as Virgil, makes it an indispensable rule, in these Amœbean verses, that the respondent shepherd should answer his opponent in exactly the same number of lines. — 81. Πρᾶν ποκα. Comp. ii. 115,

82. Καὶ γὰρ ἔμε. Virgil, Ecl. iii. 62. "Et me Phœbus amat: Phœbo sua semper apud me Munera sunt." — 83. Κάρνεα. A festival observed by the Greeks, and particularly by the Spartans, in honour of Apollo, surnamed Carneus, from Carnus an Arcadian, who was instructed by this god in the art of divination, but afterwards murdered by the Dorians. Apollo, in vengeance of this crime, visited them with a dreadful plague, to avert which they instituted this solemnity. See Potter's Archæol. Gr. ii. 20. and Robinson, iii. 19. also Spanheim on Callimachus, Hymn. Apoll. 71. seqq. and Barnes on Euripides, Alcest. 450.

88. Βάλλει καὶ μάλοισι. Apples were sacred to Venus. Comp. iii. 40. vi. 6. Virgil, Ecl. iii. 64. "Malo me Galatea petit, lasciva puella." See Boden on Longus, p. 74. 78. — Κλεαρίστα. A nominative, and not a geni-

Τὰς αἶγας παρελϋντα, καὶ ἀδύ τι ποπυλιάσδει.

ΚΟΜΑΤΑΣ.

Ἄλλ' οὐ σύμβλητ' ἐστὶ κυνόςθατος οὐδ' ἀνεμώνα  
Πρὸς ῥόδα, τῶν ἀνδῆρα παρ' αἵμασιαιῖσι πεφύκη.

ΛΑΨΩΝ.

Οὐδὲ γάρ οὐδ' ἀκύλοις ὀρομαλίδες· αἱ μὲν ἔχοντι  
Λεπρὸν ἀπὸ πρίνοιο λεπύριον, αἱ δὲ μελιχραί. 95

ΚΟΜΑΤΑΣ.

Κῆγὼ μὲν δαυσῶ τᾷ παρβένῳ αὐτίκα φάσσαν,  
Ἐκ τᾶς ἀρκεύθῳ καθελών· τῆναι γάρ ἐφίσδει.

ΛΑΨΩΝ.

Ἄλλ' ἐγὼ ἐς χλαῖναν μαλακὸν πόκον, ὀππόκα πεξῶ  
Τὰν οἶν τὰν πελλάν, Κρατίδα δωρήσομαι αὐτός.

tive as the Scholiast asserts, who supplies *θυγάτηρ*, and calls her *Alcippe*. See the notes of Reiske and Warton. — 89. *Παρελϋντα*. Comp. i. 36. — *Ποπυλιάσδει*. Comp. vs. 7. Aul. Gell. ix. 9.

92. *Κυνόςθατος*. The dog-brier; otherwise called *κυνόροδον*, or *κυνόρροδον*, the dog-rose. Schreber thinks it the "*Rosa sempervirens*" of Linnæus. Comp. Diosc. i. 123. Sprengel, i. 43. 176. Küttner translates it *Schleh-dorn*, i. e. "the sloe tree," or "black thorn;" Polwhele, "sweet-brier." — *Ἀνεμώνα*. *Anemone*, or *wind-flower*. The "*Anemone coronaria*" of Linnæus. Comp. Diosc. ii. 207. — 93. *τῶν ἁνδῆρα*. *Whose flower-beds*, &c. Comp. Virgil, *Ecl.* v. 17. Jacobs, *Anal.* tom. ii. P. 3. p. 86. — *Αἵμασιαιῖσι*. Comp. i. 47. — *Πεφύκη*. Comp. Matth. Gr. Gr. § 198. 4.

94. *Οὐδὲ γάρ*. Supply *συμβλήται εἶσι*, from vs. 92. — *Ἀκύλοις*. *Ἀκύλος* means the *acorn* of the scarlet oak, or "*Quercus ilex*" of Linnæus. See Mollus, Jungermann and Boden, on Longus, p. 277. — *Ὀρομαλίδες*. *Moun-*

*tain apples*. These are the "*aurea mala sylvestri ex arbore lecta*" of Virgil. Fawkes and Polwhele translate it *chestnuts*; others render it *crab-apples*. Comp. Gregorius, *Cor. de Dial.* p. 120. and Schneider on Nicander, *Alex.* 261. — *Αἱ μὲν ἔχοντι*. The *acorns* have a rough husk from the scarlet oak. Harles says *αἱ ἀπὸ πρίνοιο* is an elegant periphrasis for *ἄκυλοι πρίνωται*, which Kiessling will not admit. — 95. *Αἱ δὲ μελιχραί*. But the mountain apples are sweet as honey. Some interpret *μελιχρὸς* here of the colour of honey; in which sense it occurs *Idyl* X. 27.

96. *Κῆγὼ μὲν δαυσῶ*. Virgil, *Ecl.* iii. 68. "*Parta mea Veneri sunt præmia: namque notavi Ipsos locum, æque quo congressere palumbas.*" Shenstone has improved on both these passages: "I have found out a gift for my lab, I have found where the wood-pigeons breed; But let me that plunder for-bear: She will say, 'twas a barbarous deed." — *φάσσαν*. Longus, *Past.* i. 13. calls it *φάττα βουκαλκή*. — 97. *Ἐφίσδει*. "Incubat."

99. *Πελλάν*. *Dark-coloured*. *Ac-*

## ΚΟΜΑ'ΤΑΣ.

Σίττ' ἀπὸ τᾶς κοτίνω, ται μηκάδες· ὧδε νέμεσθε, 100  
 Ὡς τὸ κάταντες τοῦτο γεώλοφον, ἄτε μυρῖκαι.

## ΛΑ'ΚΩΝ.

Οὐκ ἀπὸ τᾶς δρυὸς οὔτος ὁ Κώνναρος ἃ τε Κυναῖθα ;  
 Τουτεῖ βοσκησεῖσθε ποτ' ἀντολάς, ὡς ὁ Φάλαρος.

## ΚΟΜΑ'ΤΑΣ.

Ἐντὶ δέ μοι γαυλὸς κυπαρίσσινος, ἐντὶ δὲ κρητῆρ,  
 Ἔργον Πραξιτέλεως· τᾷ παιδὶ δὲ ταῦτα φυλάσσω. 105

## ΛΑ'ΚΩΝ.

Χάμῃν ἐντὶ κύων φιλοποίμνιος, ὃς λύκος ἄγχει·  
 Ὀν τᾷ παιδὶ δίδωμι, τὰ θηρία πάντα διώκειν.

## ΚΟΜΑ'ΤΑΣ.

Ἀκρίδες, αἱ τὸν φραγμὸν ὑπερπηδῆτε τὸν ἄμδν,  
 Μῆ μέυ λωδάσησθε τὰς ἀμπέλος· ἐντὶ γὰρ ἄβαι.

## ΛΑ'ΚΩΝ.

Τοὶ τέττιγες, ὀρῆτε, τὸν αἰπόλον ὡς ἐρεθίσδω· 110  
 Οὔτω κ' ὕμμες θῆν ἐρεθίσδετε τῶς καλαμευτάς.

according to Warton, it means *violet-coloured*, and so Polwhele translates it. Comp. Vossius on Catullus, p. 217. — *Ἄλτρος*. "Sponte," "ultro."

100. *Σίττα*. Comp. iv. 45. Virgil, *Ecl.* ii. 94. "Parcite, oves, nimum procedete." — *Κοτίνω*. The *κοτίνος* and the *ἀγριελαιός* are the same. Comp. *Dioscor.* 137. — *Ται μηκάδες*. Comp. *ibid.* 45. — 101. *Ὡς τὸ κάταντες*. This verse occurred before, i. 13.

102. *Οὐκ ἀπὸ*. Comp. vs. 3. — *Ὁ Κώνναρος*. The nominative for the vocative, as in vs. 100. — 103. *Τουτεῖ*. Doric for *ταυτῇ*; here. — *Ὡς ὁ Φάλαρος*. Comp. i. 13. Conarus, Phalarus, and Cynatha, are the names of two rams and a sheep. See Valskenær to Roverius, p. 17. Heinsius says Phalarus is the name of the shepherd's dog.

104. *Γαυλός*. Comp. vs. 54. — 105. *Ἔργον Πραξιτέλεως*. Virgil, *Ecl.* iii. 37. "Cælatum divini opus Alcimedontis." The artist mentioned here, was, according to the Scholiast, one far inferior to the great Praxiteles. Kiessling thinks there is no necessity for supposing an inferior artist; he, therefore, explains it, "opus tam egregium ut Praxitelis haberi possit."

106. *Χάμῃν ἐντὶ*. Doric for *καὶ ἡμῶν ἐστὶ*. — *Λύκος*. Comp. i. 90. iv. 11. — 107. *Διώκειν*. I. e. *ὥστε διώκειν*, "ut persequatur."

110. *Τοὶ τέττιγες*. Comp. iv. 45. — *Ὀρῆτε*. Matth. Gr. Gr. § 10. § 200. § 245. — 111. *Θῆν*. Portus says this is put for *θῆν*, "diu." Kiessling translates it "scilicet." The Scholiast explains it by *δη*.

## ΚΟΜΑΊΤΑΣ.

Μισέω τὰς δασυκέρκους ἀλώπεκας, αἱ τὰ Μίκωνος  
Αἰεὶ φοιτῶσαι τὰ ποθέσπερα ῥαγίζοντι.

## ΛΑΊΚΩΝ.

Καὶ γὰρ ἐγὼ μισέω τὼς κανθάρος, οἱ τὰ Φιλώνδα  
Σῦκα κατατρύγοντες ὑπηνέμιοι φορέονται. 115

## ΚΟΜΑΊΤΑΣ.

Ἦδη τις, Μόρσων, πικραίνεται οὐχὶ παρήσθην; 120  
Σκίλλας ἰὼν γραίας ἀπὸ σάματος αὐτίκα τίλλοις.

## ΛΑΊΚΩΝ.

Κῆγὼ μὲν κνίσδω, Μόρσων, τινά· καὶ τὸ δὲ λεύσσεις.  
Ἐνθὼν τὰν κυκλάμινον ὄρουσέ νυν ἐς τὸν Ἀλεντα.

## ΚΟΜΑΊΤΑΣ.

Ἰμέρα ἀνθ' ὕδατος ρείτω γάλα, καὶ τὸ δὲ, Κράθι,

112. Τὰς δασυκέρκους. Matth. Gr. § 69. 8.—Αἱ τὰ Μίκωνος. Constr. αἱ φοιτῶσαι αἰεὶ κατὰ τὰ ποθέσπερα ῥαγίζουσι τὰ Μίκωνος. Comp. i. 43.

114. Τὰ Φιλώνδα. Comp. iv. 1.—115. ὑπηνέμιοι φορέονται. Are carried high with the breeze.

120. Ἦδη τις. Meaning Lacon.—Οὐχὶ παρήσθην; Do you not perceive? This is addressed to Morson. Heinsius thinking it addressed to Lacon, explains it: Οὐχὶ παραφρονεῖς; "Nonne insanis, Lacon? eas igitur ut scillam tibi compares." He adds: "Scilla Lucomones et insani purgabantur."—121. Σκίλλας ἰὼν. This verse is addressed also to Morson: Go and pluck without delay old squills from a sepulchre. The squills are required, not for the purpose of purging out insanity, but of pelting Lacon. Comp. vii. 107. Reiske thinks γραίας the genitive of the substantive γραῖα, interpreting it, the sepulchre of some old woman.

122. Κῆγὼ μὲν κνίσδω. I too nettle some one.—Λεύσσεις. Heinsius for

this reads λύσση, to correspond with his interpretation of παρήσθην, vs. 120.—123. Κυκλάμινον. The plant *sowbread*, the "*Cyclamen Europæum*" of Linnæus. Comp. Diosc. ii. 194. This was used for purging the brain.—ὄρουσέ νυν. Valckenaer understands νυν here in the sense of οὐν. Kiestling says this particle, when added to an imperative, has the signification of "quæso," or "age." *Heles* was the name of a river in Lucania, now *He-lente*. It is called "Heles" by Cicero, Div. vii. 20. Att. xvi. 7.

124. Ἰμέρα. A river of Sicily, now *Fiume de' Termi*. See Oberlin on Vibius Sequester, p. 128. seqq.—ῥείτω γάλα. Ovid. Met. i. 111. "Flumina jam lactis, jam flumina nectaris ibant." ῥέω with an accusative has the signification of χέω. See Zeune on Viger, v. § 1. 12. p. 194. and Matth. Gr. Gr. § 423.—Κράθι. The *Crathis*, now *Crati*, is a river of Lucania, near Sybaris, and running into the bay of Tarentum. Comp. vs. 1. and

Οἶνω πορφύροις, τὰ δέ τοι σία καρπὸν ἐνείκει. 125

ΛΑΪΚΩΝ.

ῥεῖτω χά Συβαρίτις ἐμὴν μέλι· καὶ τὸ ποτ' ὄρθρον  
Ἄ παῖς ἀνθ' ὕδατος τῇ κάλπιδι κηρία βάλψαι.

ΚΟΜΑΪΤΑΣ.

Ταὶ μὲν ἐμαὶ κύτισόν τε καὶ αἰγίλον αἴγες ἔδοντι,  
Καὶ σχῖνον πατέοντι, καὶ ἐν κομάροισι κέχυνται.

ΛΑΪΚΩΝ.

Ταῖσι δ' ἐμαῖς οἷεσσι πάρεστι μὲν ἅ μελίτεια 130.  
Φέρβεσθαι, πολλὸς δὲ καὶ ὡς ῥόδα κίστος ἐπανθεῖ.

ΚΟΜΑΪΤΑΣ.

Οὐ θεμιτὸν, Λάκων, ποτ' ἀηδόνα κίσσας ἐρίσδεν, 136  
Οὐδ' ἔποπας κύκνοισι· τὸ δ', ὦ τάλαν, ἐσσι φιλεχθής.

see Oberlin on Vibius Sequester, p. 100.

— 125. Πορφύροις. For πορφύριοι, *mayest thou become purple*. Comp. Porson on Euripides, Orest. 238. — Σία. A kind of *aquatic plant*, bearing only small seeds. It is by some supposed to be the *water-parsnip*. Vossius translates it *Sumpffkraut*, i. e. "bogwort." But this leaves us as much in the bog as before. Virgil, Ecl. iii. 89. "Mella fluant illi, ferat et rubus asper amomum." — Ενεῖκει. Comp. i. 134.

126. Χά Συβαρίτις. For an account of the Sybaritis see Ælian, xvi. 23. Comp. vs. 146. — Ἐμὴν. Comp. ii. 144. — Καὶ τὸ ποτ' ὄρθρον. And may the maid, in the morning, draw, in place of water, hives with her pitcher. For this meaning of βάλψαι see the commentators on Euripides, Hippol. 123.

128. Κύτισον. *Cytisus*. Some translate this the *bean-trefoil-tree*. Schreber says it is not a *trefoil* but the "*Medicago arborea*" of Linnæus. He refers to Bradley's Survey of Ancient Husbandry, p. 285. and Switzer on the *Cytisus* of the Ancients, London, 1731.

See Heyne on Virgil, Ecl. ii. 64.

"Florentem *cytissum* sequitur lasciva capella." — Αἰγίλον. The αἰγίλος is a plant at present unknown. Some suppose it to be the "*Vitex*," or "*Agnus castus*." — 129. Σχῖνον. The *mastic-tree*, a species of the "*Pistacea*" of Linnæus. Comp. Herodotus, iv. 177. Σχῖνος signifies a *squill*, or *sea-onion*; in Aristophanes, Plut. 720. — Ἐν κομάροισι. The *κόμαρος* is the *strawberry-tree*, the "*Arbutus Unedo*" of Linnæus.

130. Ἄ μελίτεια. Comp. iv. 25. — 131. Πολλός. And ivy flourishes in abundance, like roses. Κίστος is the "*Cistus albidus*" of Linnæus, Sp. Pl. p. 737. See Ray's Hist. Pl. tom. ii. p. 1007. It has a flower like that of a rose-tree. The common reading is ὡς ῥοδόκισσος. Hence Meineke conjectured πολλὸς δὲ καλῶς ῥοδόκισσος ἐπανθεῖ. The word ῥοδόκισσος, however, is unknown to botany.

136. Κίσσας ἐρίσδεν. Comp. i. 136. Some translate κίσσα, a *jay*; Harles and others a *magpie*. — 137. Ἐποπας.

## ΜΟΨΕΩΝ.

Παύσασθαι κέλομαι τὸν ποιμένα. τὴν δέ, Κομάτα,  
Δωρεῖται Μόρσων τὰν ἀμνίδα· καὶ τὴν δέ, Δύσας  
Ταῖς Νύμφαις, Μόρσωνι καλὸν κρέας αὐτίκα πέμψον. 140

## ΚΟΜΑΤΑΣ.

Πεμψῶ, ναὶ τὸν Πᾶνα. Φριμάσσεο πᾶσα τραγίσκων  
Νῦν ἀγέλα· κηγῶν γὰρ ἴδ' ὡς μέγα τοῦτο καχαξῶ  
Καττῶ Λάκωνος τῷ ποιμένος, ὅττι ποκ' ἦδη  
'Ανυσάμαν τὰν ἀμνόν· ἐς οὐρανὸν ὕμιν ἀλεῦμαι.  
Αἶγες ἐμαὶ θαρσεῖτε κερουχίδες· αὖριον ὕμμε 145  
Πᾶσας ἐγὼ λουσῶ Συβαρίτιδος ἔνδοθι, κράνας.

Harles translates *ἔποψ*, *der Wiedehopf*, i. e. "the hoopoe," or "lapwing." Virgil seems to have taken it for "*ulula*," *Ecl.* viii. 55. "Certent et cynnis ululæ." *Comp.* Huschke, *Anal. Crit.* p. 75. — *Φιλεχθής*. The same as *φιλόγεικος* in Pindar, *Olymp.* vi. 32.

138. Τὸν ποιμένα. *Lacon*. — Τὴν δέ. *Comp.* ii. 11. — 139. Τὰν ἀμνίδα. *Comp.* vs. 3. — 140. Καλὸν κρέας. It was usual with the ancients, when they sacrificed, to send a part of the victim to their friends.

141. Φριμάσσεο. *Shout ye all for*

*joy!* Αἱ δὲ αἶγες ἐσκίρτων *φριμασσόμεναι* καθάπερ ἡδόμεναι, Longus, i. p. 37. — 142. Ὡς μέγα τοῦτο. *How loud I shall raise this laugh.* — 143. Καττῶ. *Doric* for *κατὰ τοῦ*, *against Lacon*. — 144. Ἀνυσάμαν. *I have accomplished*, i. e. *obtained*, *the lamb*. So they say, *ἀνέειν τὸ βραβεῖον*, *to obtain the prize*. — Ὑμιν ἀλεῦμαι. *Comp.* iii. 25.

146. Πᾶσας ἐγὼ λουσῶ. Virgil *Ecl.* iii. 97. "*Ipse, ubi tempus erit, omnes in fonte lavabo.*"

## ΒΟΥΚΟΛΙΑΣΤΑΙ΄.

ΕΓ΄ΑΤΤΑΙΟΝ ς΄.

### ΔΑΜΟΪΤΑΣ ΚΑΙ ΔΑΦΝΙΣ.

Δαμοίτας καὶ Δάφνις ὁ βωκόλος εἰς ἓνα χώρον  
Τὰν ἀγέλαν ποκ΄, Ἄρατε, συνάγαγον· ἧς δ' ὁ μὲν αὐτῶν  
Πυρρὸς, ὁ δ' ἡμιγένειος· ἐπὶ κρᾶναν δέ τιν' ἄμφω  
Ἑσδόμενοι θέρους μέσφ' ἅματι τοιαῦδ' αἶδον.  
Πρᾶτος δ' ἄρξατο Δάφνις, ἐπεὶ καὶ πρᾶτος ἔρισδεν. 5

ΔΑΦΝΙΣ.

Βάλλει τοι, Πολύφαμε, τὸ ποίμνιον ἅ Γαλάτεια  
Μάλοισιν, δυσέρωτα τὸν αἰπόλον ἄνδρα καλεῦσα·

**ΒΟΥΚΟΛΙΑΣΤΑΙ΄.** THE BUCOLIC SINGERS. Damoetas and Daphnis drive their herds together to the same pasture. Having seated themselves by a fountain, they contend in song, the subject being the Loves of Polyphemus and Galatea. Daphnis begins first, and addresses Damoetas, who assumes the character of Polyphemus. This Idyl is inscribed to the poet Aratus, the author of the *Phænomena*.

1. Δάφνις ὁ βωκόλος. The word *βωκόλος* is referred by the Scholiast and by Toup as well to Damoetas as to Daphnis. But compare vs. 44. — *Εἰς ἓνα χώρον.* Virgil, *Ecl.* vii. 2. "Compulerantque greges Corydon et Thyrsis in unum." — 2. Ἄρατε. Comp. vii. 98. 102. 122. — *Ἡς δέ.* Comp. ii. 90. — 3. Πυρρὸς. Ruddy. This is said of the first appearance of the beard. The same is expressed by *γένν' οἰνωπὸς* in Euripides, *Phœn.* 1176. — *Ἡμιγέ-*

*νειος.* Half-bearded. This is said of a person somewhat older. Comp. Wakefield, *Sylv. Crit.* P. ii. p. 144. — 4. Μέσφ' ἅματι. At mid-day, at noon. Comp. ii. 86. *Θέρους* does not depend upon *ἅματι*, but must be taken separately: "æstivo tempore."

5. Πρᾶτος. Here for *πρότερος*. Comp. viii. 5. — *Ἐρισδεν.* The imperfect for the aorist: *Gave the challenge.* Some say it is a Doric infinitive, in which case *ἦν* must be supplied. Comp. Schæfer, *Mel. Crit.* p. 44. Reiske understands the second *πρᾶτος* in the sense of "major natu."

6. Βάλλει τοι. Comp. v. 8. — 7. Δυσέρωτα. The Scholiast explains *δύσεως* by *ὁ μὴ εἰδὼς ἔργον*. Kiessling takes it in the sense of *hard-hearted, unrelenting*, i. e. that will not return love for love. See note on i. 85. For other significations given to this word in the present passage, see that editor's note.



Καὶ τὺ νιν οὐ ποθόρησθα, τάλαν, τάλαν, ἀλλὰ κáθησαι  
 Ἄδεα συρίσδων. πάλιν ἄδ', Ἴδε, τὰν κύνα βάλλει,  
 Ἄ τοι τᾶν ὀϊων ἔπεται σκοπός· ἃ δὲ βαῦσδαι 10  
 Εἰς ἄλα δερκομένα· τὰ δὲ νιν καλὰ κύματα φαίνει,  
 Ἄσυχα καχλάζοντος ἐπ' αἰγιαλοῖο θέουσιν.  
 Φράξο μὴ τᾶς παιδὸς ἐπὶ κνάμαισιν ὀρούσῃ  
 Ἐξ ἁλὸς ἐρχομένας, κατὰ δὲ χροά καλὸν ἀμύξῃ.  
 Ἄ δὲ καὶ αὐτόθε τοι διαθρύπτεται, ὡς ἀπ' ἀκάνθας 15  
 Ταὶ καπυραὶ χαῖται, τὸ καλὸν θέρος ἀνίκα φρύττει·  
 Καὶ φεύγει φιλέοντα, καὶ οὐ φιλέοντα διώκει.

Comp. vs. 13. — Καλεῖσα. Comp. ii. 125. — 8. Καὶ τὺ. Galatea is represented as a wanton nymph, in love with Polyphemus, and vexed at his indifference, and endeavouring, by every possible means, to make him notice her. — Ποθόρησθα. From the Doric verb ποθόρηνμι. The second person in ης, both in the subjunctive and indicative of verbs in μι, and the Doric form of verbs in ω, was often lengthened in the old language by the addition of the syllable σα, which has remained in the Æolic, Doric, Ionic, and in some words in the Attic dialect. Comp. vs. 22. 25. and see Matth. Gr. Gr. § 201. p. 318. Others write ποθορήσθα, Doric and Æolic for προσοράς. — 9. Ἄδεα συρίσδων. Virgil, *Ecl. i.* 4. "Tu Tityre lentus in umbra Formosam resonare doces Amaryllida sylvas." — 10. Ἄ δὲ βαῦσδαι. The dog is represented as running along the shore, and barking at his own shadow in the water. So Schneider understands this passage. The Commentators, however, in general, take νιν as signifying Galatea. — 12. Ἄσυχα. The same as ἡσυχώς, the neuter of the adjective for the adverb. Comp. ii. 100. Some read καχλάζοντα, referring it to the waves. Vossius construes the sentence thus: Τὰ δὲ καλὰ κύματα, ἐπ' αἰγιαλοῖο ἄσυχα καχλάζοντα, φαίνει νιν θέουσιν: which he explains in the

following manner: "Pulchri fluctus maris leniter effervescentis (agitacionibus sc. et discursibus Galatæe sub aqua latentis) ostendunt vel produunt lascivam puellam, quæ emersa subinde, ut Polyphemi oves et canem, tanquam ipso sibi cariores Polyphemo, malis petat; tum subito in undarum tægmina refugit. Illic sub aqua ludibundam aspiciens canis e littore allatrat; unde pastor metuit, ne puellæ crura, cum e mari progressa fuerit, dilaniet."

13. Φράξο. Take care. The middle verb φράσσεσθαι properly signifies to reflect, or consider. Comp. ii. 69. — Ἐπὶ κνάμαισιν. Tmesis for ἐπορούσῃ, &c. So in the next verse: καταμύξῃ δὲ χροά καλόν.

15. Καὶ αὐτόθε. Even of her own accord. Here Galatea comes out of the water, and sports wantonly about the shore, to attract the attention of Polyphemus. — Διαθρύπτεται. Comp. iii. 36. Matth. Gr. Gr. § 404. — Ὡς ἀπ' ἀκάνθας. Like the sun-dried down of the thistle, &c. See Hoogeveen on Viger, ix. § 1. 16. Inconstancy is compared to the dry down of the thistle, which flits here and there in the breeze. Comp. Homer, *Odys. E.* 327. Nicander, *Alex.* 126. — 16. Ταὶ καπυραὶ. Comp. ii. 85. — 17. Καὶ φεύγει. "Flies him that loves, and follows him that hates." *Fawkes.* Terence, *Eun. iv.* 7. 42. "Novi ingenium: Nolint, ubi

Καὶ τὸν ἀπὸ γραμμᾶς κινεῖ λίθον· ἥ γὰρ ἔρωτι  
Πολλάκις, ὃ Πολύφαμε, τὰ μὴ καλὰ καλὰ πέφανται.  
Τῷ δ' ἐπὶ Δαμοίτας ἀνεβάλλετο καλὸν αἰεῖδεν. 20

## ΔΑΜΟΪΤΑΣ.

Εἶδον, ναὶ τὸν Πᾶνα, τὸ ποίμνιον ἀνὶκ' ἔβαλλε,  
Κοῦ μ' ἔλαθ', οὐ τὸν ἐμὸν τὸν ἕνα γλυκύν, ὃ ποθόρῃμι  
'Ες τέλος· αὐτὰρ ὁ μάντις ὁ Τήλεμος, ἔχθρ' ἀγορεύων,  
'Εχθρὰ φέροιτο ποτ' οἶκον, ὅπως τεκέεσσι φυλάξῃ.  
'Αλλὰ καὶ αὐτὸς ἐγὼ κνίσδων πάλιν οὐ ποθόρῃμι, 25  
'Αλλ' ἄλλαν τινὰ φαμί γυναικ' ἔχεν· ἃ δ' αἴσισα

velis: ubi nolis, cupiunt ultro." *Homæce*, Sat. i. 2. 107. "Meus est amor huic similis; nam Transvolat in medio posita, et fugientia captat." This is nearly a literal translation of Callimachus, *Epigr.* 33, — 18. Καὶ τὸν ἀπὸ γραμμᾶς. And she moves the stone from the line; a proverbial expression signifying that she is resorting to the last shift. The lines traced on a board for playing the game *περρεῖα*, somewhat resembling chess, were called *γραμμῆ*. The line in this game, from which the pebble was moved only in the extremity, was called *γραμμῆ ἑσπ.* Hence the proverb ἀπὸ γραμμῆς ἑσπᾶς κινεῖ λίθον. See Bos; Ellips. in v. γραμμῆ, p. 91. ed. Schæf. "The original, allusive probably to the game of chess, appears to be a proverbial saying, expressing a false step; or a situation not warranted by the rules of propriety. She moves her King from his proper place, or from the line into check, contrary to the rules of chess. In other words, *Galatea*, blinded by passion, flies her lover; and follows her scorner — a false move in the game of love." *Poluxhele*. Reiske derives the expression from the "stadium," the remote boundary of which also was called *γραμμῆ*, and marked by a stone. See his note in Kiessling's edition. — "H

γὰρ ἔρωτι. Comp. Erasmus, *Adag.* i. 2. 15.

20. Τῷ δ' ἐπὶ. After him *Damoetas* began, &c. For this meaning of ἀναβάλλεσθαι, see the commentators on Homer, *Odys.* A. 155. whence this verse is copied. Comp. viii. 71. x. 22. and Merick and Northmore on Tryphiodorus, vs. 467.

21. Ἀνὶκα. Comp. ii. 147. — 22. Κοῦ μ' ἔλαθε. And she did not escape me, — no, I swear by this my single precious eye. Ὁφθαλμὸν is to be supplied. See Bos, Ellips. p. 759. With οὐ τὸν ἐμὸν compare iv. 17. vii. 39. — 23. Ὡς ποθόρῃμι. With which I shall see till death in despite of Telemus. The present for the future. Comp. iv. 28. — 23. Ἐς τέλος. Supply βίου. See Bos, Ellips. in v. βίος. Some interpret ἐς τέλος, "in perpetuum." See D'Orville, *Charit.* p. 460. Ovid, *Met.* xiii. 771. "Telemus Eurymides, quem nulla fefellerat ales, Terribilem Polyphemon adit, lumenque quod unum Fronte geris media, rapiet tibi, dixit, Ulysses." Comp. Homer, *Odys.* I. 509. seqq. — Ἐχθρὰ φέροιτο. Virgil, *Æn.* viii. 484, "Dii capiti ipsius generique reservent." Comp. Homer, *Odys.* B. 178. Virgil, *Æn.* xi. 399. 25. Αὐτὸς ἐγὼ κνίσδων. I too in my turn, &c. Comp. v. 122. — 26. Φαμί.

Ζαλοῖ μ', ὦ Παιᾶν, καὶ τάκεται· ἐκ δὲ θαλάσσης  
 Οἰστρεῖ παπταίνουσα ποτ' ἄντρα τε καὶ ποτὶ πόμπτas.  
 Σῖγα δ' ὑλακτεῖν νιν καὶ τῇ κυνί· καὶ γὰρ ὅκ' ἤρων  
 Αὐτᾶς, ἐκνυζήτο ποτ' ἰσχία ῥύγχος ἔχουσα. 90  
 Ταῦτα δ' ἴσως ἐσορεῦσα ποιεῦντά με πολλάκι πεμφεῖ  
 Ἀγγελον. αὐτὰρ ἐγὼ κλαξῶ θύρας, ἔστε κ' ὁμόσση  
 Αὐτά μοι στορέσειν καλὰ δέμνια τᾶσδ' ἐπὶ νάσω.  
 Καὶ γὰρ θῆν οὐδ' εἶδος ἔχω κακὸν, ὥς με λέγοντι.  
 Ἥ γὰρ πρὸν ἐς πόντον ἐσέβλεπον, ἧς δὲ γαλάνα, 95  
 Καὶ καλὰ μὲν τὰ γένεια, καλὰ δ' ἐμὴν ἅ μία κῶρα,  
 Ὡς παρ' ἐμὴν κέκριται, κατεφαίνετο· τῶν δέ τ' ὀδόντων  
 Λευκοτέραν αὐγὰν Παρίας ὑπέφαινε λίθοιο.  
 Ὡς μὴ βασκανθῶ δὲ, τρίς εἰς ἐμὸν ἔπτυσα κόλπον.  
 Ταῦτα γὰρ ἅ γραῖα με Κοτυτταρίς ἐξεδίδαξεν, 40

Comp. ii. 161. — Ἀΐουσα. Doric for αἰούσα, from αἶω, a poetical verb for ἀκούω. — 27. Ζαλοῖ με. *She becomes jealous of me.* — 28. Οἰστρεῖ. *She rushes furiously.* Comp. Val. Flac. iii. 581. and Euripides, Iph. A. 77.

29. Σῖγα δέ. Supply ἐπιτάσσω, or κελεύω, and take σῖγα adverbially in the sense of ἡσυχῶς: Σῖγα δέ κελεύω καὶ τῇ κυνὶ δλάκτειν νιν. See Matth. Gr. Gr. § 146. obs. — Καὶ γὰρ ὅκ' ἤρων. "For when I lov'd, he fawn'd and gently whin'd, And softly on her knees: his head reclin'd." *Pol-whele*. Horace, speaking of Cerberus fawning upon Bacchus, expresses himself almost in the same words, Od. ii. 19. 30.

"leniter atterens  
 Caudam; et recedentis trilingui  
 Ore pedes tetigitque crura."

— 30. Ῥύγχος. Ῥίς ἐπὶ ἀνθρώπων, ῥύγχος ἐπὶ κυνῶν, ῥάμφος ἐπὶ ὀρνέων. Moschop. ap. Valckenaer.

33. Στορέσειν. Comp. Homer, II. A. 31. Viger, iv. § 6. v. § 3. 2. and Hoogeveen's note 87. Some constitute an ἔλλipsis: ὅτι αὐτὰ βούλεται στορέσειν, &c.

34. Καὶ γὰρ θῆν. Virgil, Ecl. 25. "Nec sum adeo informis: nup me in littore vidi, Cum placidum ven staret mare." Ovid, Met. xiii. 84. "Certe ego me novi, liquidæque margine vidi Nuper aquæ: placuit mihi mea forma videntū." Portus call θῆν in this verse an expletive. It has the same signification as δῆ, and may be translated *indeed*. — 35. Πρὸ. Comp. ii. 115. — Ἥς δέ. Comp. ii. 90. — 36. Καλὰ δ' ἐμὴν. Comp. ii. 144. Κῶρα is Doric for κόρη, the pupil of the eye, put for the eye itself.

38. Παρίας λίθοιο. Horace, Od. i. 19. 5.

"Urit me Glyceræ nitor  
 Splendentis Pario marmore purius." Comp. Anacreon, xxviii. 27. Pindar, Nem. iv. 131.

39. Ὡς μὴ βασκανθῶ. Tibullus, i. 2. 96. "Despuit in molles et sibi quisque sinus." Comp. vii. 127. For this method of averting fascination see Potter's Arch. Gr. ii. 18. Robinson, iii. 18. and Grainger on Tibullus, i. 5. 54. Comp. Idyl xx. 11.

40. Κοτυτταρίς. *The priestess of Cotytto.* Comp. Horace, Epod. xvii.

ἁμάντεσσι παρ' Ἴπποκόωντι ποταύλει.  
 :: Δαμοίτας, σύρισθε δὲ Δάφνις ὁ βώτας.  
 ντ' ἐν μαλακᾷ ται πόρτιες αὐτίκα ποίᾳ· 45  
 ἂν οὐδ' ἄλλος, ἀνάσσατοι δ' ἐγένοντο.

nal, ii, 91. According to  
 ast it is a proper name. But  
 rière's Classical Dictionary.  
 6. Comp. ii. 115. This  
 rs again x. 16.  
 ει Δαμοίτας. Virgil, Ecl. v.  
 calamos inflare leves ego

dicere versus." — Δάφνις ὁ βώτας.  
 Comp. va. 1. i. 113. — 45. Ὁρχεῖσθαι.  
 Horace has the same thought, Od. iii.  
 18. 9. "Ludit herboso pecus omne  
 campo." — 46. Νίκη. Doric for ἐνίκη,  
 from νίκημι. Comp. vii. 40.

## ΘΑΛΥΣΙΑ.

ΕΓΔΥΛΛΙΟΝ Ζ.

Ἦς χρόνος ἀνίκ' ἐγών τε καὶ Εὐκρίτος ἐς τὸν Ἀλεντα  
 Εἵρπομες ἐκ πόλιος, σὺν δὲ τρίτος ἄμμιν Ἀμύντας·  
 Τῷ Διοῖ γὰρ ἔτευχε θαλύσια καὶ Φρασίδαμος,  
 Κ' Ἀντιγένης, δύο τέκνα Λυκωπέος, εἴ τί περ ἐσθλὸν  
 Χαῶν τῶν ἐπάνωθεν, ἀπὸ Κλυτίας τε καὶ αὐτῷ

**ΘΑΛΥΣΙΑ.** THE FESTIVAL OF FIRST-FRUILS in honor of Ceres; — HARVEST-POME. Comp. Homer, II. I. 530. and Spanheim on Callimachus, Hymn. Cer. vs. 20. and 137. In some MSS. and several editions a second title is added: ἢ Ἐαρινὴ Ὀδοιπορία, or *The Vernal Voyage*. But as the feast of the First-fruits was celebrated in Autumn, this has been rejected by modern editors. Heinsius thinks this Idyl may be entitled *The Vernal Voyage of Ageanax*. — The poet gives an account of a journey in company with two friends, Eucrytus and Amyntas. As they proceed they meet Lycidas a goatherd, and agree to beguile the way with singing. "In the Thalysia there is a novelty of form, an originality of combination, in every part delightful. We at first regret the interruption of Lycidas, since we had promised ourselves exquisite pleasure at the Harvest-feast: but eager as we are to see our poet and his friends at the end of their journey, we are soon reconciled to the Cretan goatherd, and thank him for his charming music. At the feast of Ceres, however, the interest of the piece is wonderfully heightened, and our enthusiasm called forth, amidst the most variegated landscape, the most elegant assemblage of rural imagery to

be met with in Theocritus." *Polwhele* Warton, Reiske, and some others thin this Idyl was not written by Theocritus.

1. Ἦς χρόνος. Simichidas explains the cause of his journey. Comp. ii. 90. — Ἀλεντα. A river in the island of Cos, mentioned also by Moschus, iii. 98. Another river of this name occurs in Theocritus, v. 123. — 2. Εἵρπομες. Comp. i. 105. v. 44. — Ἐκ πόλιος. From Cos, the chief city in the island of the same name. — Ἄμμιν. Comp. i. 15. — 3. Τῷ Διοῖ. A poetical form for τῇ Δήμητρι, i.e. Ceres. — 4. Εἴ τί περ ἐσθλόν. That is, ἐσθλοί, εἴ τί περ ἐσθλόν, &c. Good, if anything good remains of the ancient nobility: or, as the Scholiast explains it: εἴ τί ἐστὶν ἀγαθὸν ἀπὸ τῶν ἐτι ὄντων ἀρχαίων ἀγαθῶν τῶν ἀπὸ τῆς Κλυτίας τε, καὶ αὐτοῦ τοῦ Χάλκωνος, οὗτοι εἰσι τὸ ἀγαθὸν ἐκείνο. Similar forms of expression occur in Theocritus, Epigr. xvi. 4. Apollonius Rhod. iii. 347. Horace, Sat. i. 6. 1. Comp. Kuster on Aristophanes, Eccl. 53. and Hemsterhuis on Lucian, tom. i. p. 171. — 5. Χαῶν τῶν ἐπάνωθεν. "Ex nobilibus antiquis." Χαῖς is the same as χαῖς, good, noble. — Ἀπὸ Κλυτίας. From Clytia and from her son Chaloon.

Χάλκωνος, Βούρινναν ὅς ἐκ ποδὸς ἄνυε κρίναν,  
 Εὖ γ' ἐνερεισάμενος πέτρα γόνυ· τὰ δὲ παρ' αὐτὰν  
 Αἴγειροι πτελέαι τε εὐσκιον ἄλσος ἔφαινον,  
 Χλωροῖσιν πετάλοισι κατηρεφέες κομώσσαι.  
 Κοῦπω τὰν μεσάταν ὁδὸν ἄνυμες, οὐδὲ τὸ σάμα 10  
 Ἀμῖν τῷ Βρασίλα κατεφαίνετο, καί τιν' ὀδίταν  
 Ἐσθλὸν σὺν Μάισαισι Κυδανικὸν εὐρομες ἄνδρα,  
 Ὄνομα μὲν Λυκίδαν, ἧς δ' αἰπόλος· οὐδέ κέ τις μιν  
 Ἠγνοίησεν ἰδᾶν, ἐπεὶ αἰπόλω ἔξοχ' ἐώκει.  
 Ἐκ μὲν γὰρ λασίοιο δασύτριχος εἶχε τράγοιο 15  
 Κνακὸν δέρμ' ὤμοισι, νέας ταμίσοιο ποτόσδον·

This is put in apposition with *χαῶν τῶν ἐπ' αὐτὴν*. See the Scholiast, according to whom Clytia was the daughter of Merops, and married Eurypilus, king of the Coans. Her son Chalcon succeeded to the kingdom of Cos. Comp. Homer, II. B. 677.—6. Ἐκ ποδός. I. e. ποδί. Having impressed his knee firmly on the rock, he caused the fountain to gush forth with a kick of his foot. So Valckenauer.—8. Ἐφαινον. "Reddebant," "efficiebant." So the Scholiast: ἐπόλουν. Brunck reads *ἔφαινον*, which Graefe thinks more elegant. Thus Virgil, Ecl. ix. 41. "Hic candida populus antro Imminet, et lente texunt umbracula vites."—9. Χλωροῖσιν πετάλοισι. Springing into an arched shade with their verdant foliage. Comp. Virgil, Ecl. ii. 3. and Horace, Od. i. 21. 5. Koeppen on Homer, II. A. 45. observes that all adjectives, compounded of ἐπέφω, imply an idea of covering like an arch. Wakefield, Sylv. Crit. P. i. p. 121. reads thus: Αἴγειροι πτελέαι τε κατηρεφέες κομώσσαι Χλωροῖσιν πετάλοισιν εὐσκιον ἄλσος ἔφαινον. His object might be attained, however, without this transposition of the hemistichs, by simply removing the point after ἔφαινον.

10. Κοῦπω τὰν μεσάταν. The phrases *ὁδὸν*... *καί* are equivalent to

the Latin "nondum . . . cum," the *καί* standing for *ὅτε*. See Hoogeveen on Viger, p. 523. Virgil, Ecl. ix. 59. "Hinc adeo media est nobis via: namque sepulcrum Incipit apparere Bionoris." The tombs of heroes and other eminent persons were usually erected by the road side. Hence the origin of epitaphs beginning with the words "Siste viator."—12. Ἄν Μόισαισι. By the favour of the Muses. Comp. ii. 28.—Κυδανικόν. A native of Cydon in Crete, now called Canea.—13. Οὐδέ κέ τις μιν. And any person having seen him, could not have mistaken him.

15. Ἐκ μὲν γάρ. Ovid, Met. ii. 680. "Illud erat tempus, quo te pastorea pellis Texit; onusque fuit dextrae sylvestris olivæ." Comp. Coluthus, vs. 105.—16. Κνακόν. Comp. iii. 5.—Νέας ταμίσοιο. Redolent of fresh rennet. Τάμιος is a Doric word, of the same signification as *πυρία*, rennet, i. e. the liquor found in the stomach of young calves and other animals, used for coagulating milk in the manufacture of cheese, and also in dressing skins. Comp. xi. 66. Harles translates the passage: "Pellem hirci recens detractam redolet." The Scholiast accounts for the smell of the rennet, by saying, that cheese-makers, for want

Ἄμφι δέ οἱ στήθεσσι γέρον ἐσφίγγετο πέπλος  
 Ζωστῆρι πλακερῷ· ροικὰν ὃ ἔχεν ἀγριελαιῶ  
 Δεξιτερᾷ κορύναν, καὶ μ' ἀτρέμας εἶπε σεσαρῶς  
 "Οἰμῳατι μειδιῶντι—γέλως δέ οἱ εἶχετο χεῖλες.—20  
 Σιμιχίδα, πᾶ δὴ τὸ μεσαμέριον πόδας ἔλκεις,  
 Ἀνίκα δὴ καὶ σαῦρος ἐφ' αἵμασιαῖσι καθέουδαι,  
 Οὐδ' ἐπιτυμβίδιοι κορυδαλλίδες ἡλαινόνται ;  
 Ἡ μετὰ δαῖτα κλητὸς ἐπείγεται ; ἢ τινος ἀστῶν  
 Λανὸν ἐπιθρώσκεις ; ὥς τεῦ ποσὶ νεισσομένοιο 25  
 Πᾶσα λίθος πταίοισα ποτ' ἀρβυλίδεσσιν αἰεῖδει.  
 Τὸν ὃ ἐγὼ ἀμείφθην· Λυκίδα φίλε, φαντὶ τὸ πάντες  
 Ἔμμεν συρίκταν μέγ' ὑπείροχον ἔν τε νομεῦσιν,

of napkins, were accustomed to wipe their hands on their skin mantles.—17. *Γέρον*. This belongs to πέπλος. The Scholiast explains it *τριβανὸν ἱμάτων*. Comp. Homer, *Odys.* x. 184.—18. *Ζωστῆρι πλακερῷ*. Toup explains this as being a girdle of twisted rope. Schneider, deriving *πλακερὸς* from *πλάξ*, pronounces it to be of the same signification as *πλατὺς*.—*Ἀγριελαιῶ*. Harles says this is put for *ἀπὸ ἀγριελαιῶν*, "ex oleastro." See Matth. Gr. Gr. § 374. Comp. vs. 64.—19. *Κορύναν*. Comp. vs. 43.—*Καὶ μ' ἀτρέμας*. And showing his teeth he mildly addressed me with a smiling countenance. *Σεσαρῶς* is Doric for *σεσηρῶς*, perf. part. of *σαλπεῖν*, to open the mouth and show the teeth like angry dogs. Hence to grin with anger, or malice, or sarcastically. Comp. xx. 14. Here it merely signifies to open the mouth widely, as rustics sometimes do.—20. *Χεῖλες*. For a smile adhered to (hung upon) his lips.

21. *Πᾶ δὴ τό*. Comp. ii. 19. Virgil, *Ecl.* ix. 1. "Quo te, Mœri, pedes? an, quo via ducit, in urbem?" Theocritus is represented by the name *Simichidas*.—*Μεσαμέριον*. Adverbially. Comp. i. 15. x. 48. Toup conjec-

tured *μεσαμέριος*, which Brunnk received into the text. See Matth. Gr. Gr. § 446. 8.—22. *Ἀνίκα δὴ καὶ*. Virgil, *Ecl.* ii. 9. "Nunc virides etiam occultant spineta lacertos." Comp. i. 58. Brunnk translates *αἵμασι*, "maceria," a wall of dry stones; Harles renders it *Hecke*, "a hedge." Comp. i. 47.—23. *Ἐπιτυμβίδιοι κορυδαλλίδες*. The crested larks. Comp. vs. 141. Some say these birds are called *ἐπιτυμβίδιοι* from the circumstance of having a crest resembling a cippus; others say, with more probability, from the peculiar habit of this species of lark, of sitting upon hillocks, low walls, stones in the field, and on low pillars, used as tomb-stones, and so frequenting tombs.—*Ἠλαινόνται*. For *ἄλαιναι*. *Ἠλαιναι* for *ἀλάομαι* is, according to Portus, peculiar to Theocritus. *Ἀλάομαι*, however, occurs in Euripides, *Cyclops*, 79.—25. *Ὡς τεῦ*. Comp. v. 19. "For such your speed, the pebbles on the ground, Dash'd by your clogs, at every step resound." *Fawkes*. *Ἀρβυλὶς* was a kind of wooden shoe, armed with iron nails, peculiar to the Boeotians, with which they used to tread the grapes in the wine-press.

27. *Φαντὶ τό*. Comp. i. 56. ii. 45.

Εν τ' ἀμνητήρεσσι· τὸ δὴ μάλα θυμὸν ἱαίνει  
 Ἀμέτερον· καί τοι, κατ' ἐμὸν νόον, ἰσοφαρίσδεν 30  
 Ἐλπομαι· ἃ δ' ὁδὸς αἶδε Θαλυσιάς· ἧ γὰρ ἑταῖροι  
 Ἀνέρες εὐπέπλω Δαμάτερι δαῖτα τελεῦντι,  
 Ὅλβω ἀπαρχόμενοι· μάλα γάρ σφισι πίονι μέτρο  
 Ἀ δαίμων εὐκριθὼν ἀνεπλήρωσεν ἁλῶαν.  
 Ἀλλ' ἄγε δὴ, ξυνὰ γὰρ ὁδὸς, ξυνὰ δὲ καὶ αἶψ, 35  
 Βακκολιασδόμεσθα· τάχ' ὥτερως ἄλλον ὀνασεῖ.  
 Καὶ γὰρ ἐγὼ Μοισᾶν καπυρὸν στόμα, κῆμὲ λέγοντι  
 Πάντες αἰοιδὸν ἄριστον· ἐγὼ δὲ τις οὐ ταχυπειθής,  
 Οὐ Δᾶν· οὐ γάρ πω, κατ' ἐμὸν νόον, οὔτε τὸν ἐσθλὸν  
 Σικελίδαν νίκημι τὸν ἐκ Σάμω, οὔτε Φιλητᾶν, 40  
 Ἀεῖδων· βάτραχος δέ ποτ' ἀκρίδας ὥς τις ἐρίσδω.  
 Ὡς ἐφάμαν ἐπίταδες· ὁ δ' αἰπόλος, ἀδὺ γελάξας,

— 30. Καὶ τοι. Although I hope to claim equality with you. — 31. Ἀ δ' ὁδός. But this journey of mine is to the festival of Ceres. — Ἡ γὰρ. Comp. i. 16. — 32. Εὐπέπλω Δαμάτερι. Ceres was said to have worn a black veil, either as a sign of sorrow for the loss of Proserpine, or to conceal her grief from observation. See Hoole's translation of Homer's Hymn to Ceres. The veil was used in very early times as an ornamental part of dress. — 33. Ὅλβω ἀπαρχόμενοι. Offering the first-fruits of their wealth. — Μάλα γὰρ. Virgil, Georg. i. 95. "Neque ipsum Flava Ceres alto nequicquam spectat Olympo."

35. Ἀλλ' ἄγε δὴ. But come now. Comp. Homer, II. E. 718. Homer writes ἄλλ' ἄγε νῦν, II. Z. 340. 354. See Hoogeveen, and Viger, viii. § 5. 5. seqq. — Ξυνὰ γὰρ ὁδός. For the way is common. A proverbial expression, which is well illustrated by Symmachus, Epist. ix. 1. "Omnibus in hac vita positae ac locatae communis est cœli spiritus et lux diæi." Comp. Apoll. Rhod. i. 336;

iii. 172. Ἄς is put for ἡμέρα. See Schrader on Musæus, vs. 110. and Gesner on Orpheus, Argon. 652. ed. Herman. — 36. Βακκολιασδόμεσθα. Virgil, Ecl. ix. 64. "Cantantes licet usque, mias via lædet, eamus." — Ἄλλον. For ἕτερον. Comp. vi. 46. and Schrader on Musæus, p. 151.

37. Καὶ γὰρ ἐγὼ. Virgil, Ecl. ix. 32. "Et me fecere poetam Pierides: sunt et mihi carmina: me quoque dicunt Vatem; sed non ego credulus illis." — Καπυρόν. Ardent, or glowing, literally: Harles and Portus interpret it eloquent; Kiessling, clear-sounding, sonorous. Comp. ii. 85. vi. 16. — 39. Οὐ Δᾶν. Comp. iv. 17. — Οὐ γάρ πω. Virgil, Ecl. ix. 35. "Nam neque adhuc Vario videor, nec dicere Cinna Digna, sed argutos inter strepere anser olores." — 40. Σικελίδαν. Asclepiades, the son of Sicelidas. The father's name is put for the son's. Asclepiades was a Samian poet, a writer of epigrams. Philetas was a native of Cos. Both are mentioned in the beautiful Idyl which Moschus wrote on the death of Bion, vs. 96. seqq.



Τάν τοι, ἔφα, κορύναν δαυρύττομαι, οὐνεκεν ἔσσι  
 Πᾶν ἐπ' ἀλαθείᾳ πεπλασμένον ἐκ Διὸς ἔρνος.  
 \*Ὡς μοι καὶ τέκτων μέγ' ἀπέχθεται, ὅστις ἐρευνῇ 45  
 \*Ἴσον ὄρευσ κορυφᾷ τελέσαι δόμον Ὀρομέδοντος,  
 Καὶ Μοισᾶν ὄρνιχες, ὅσοι ποτὶ Χῖον αἰοιδόν  
 \*Ἀντία κοκκύζοντες ἐτώσια μοχθίζοντι.  
 \*Ἀλλ' ἄγε, βωκολικᾶς ταχέως ἀρχώμεθ' αἰοιδᾶς,  
 Σιμιχίδα· κήγῳ μὲν, ὄρη φίλος, εἴ τοι ἀρέσκει 50  
 Τοῦθ' ὅ τι πρὸν ἐν ὄρει τὸ μελύδριον ἐξεπόνασα.  
 \*Ἔσσεται Ἀγαάνακτι καλὸς πλόος ἐς Μιτυλάναν,  
 Χῶταν ἐφ' ἐσπερίοις ἐρίφοις νότος ὑγρὰ διώκη

43. Τάν τοι κορύναν. Virgil, Ecl. v. 86. "At tu sume pedum." Comp. vs. 19. Δαυρύττομαι is Doric for δαύρομαι. The common editions have the future δαυρήσομαι. See Gregorius Cor. de Dial. p. 294. — Οὐνεκεν ἔσσι. Because thou art a son of Jove wholly formed for truth. Comp. Pindar, Isthm. 47. Euripides, Phoen. 198.

45. \*Ὅστις ἐρευνῇ. Constr. ὅστις ἐρευνᾷ τελέσαι δόμον Ἴσον κορυφῇ ὄρους Ὀρομέδοντος. Oromedon was a very high mountain in the island of Cos, and took its name from a giant slain and buried there. — 47. Καὶ Μοισᾶν ὄρνιχες. Comp. v. 48. Poets are often called the birds of the Muses. Horace, Od. i. 6. 1. calls Varius a bird of Mæonian song:

"Scriberis Vario fortis, et hostium  
 Victor, Mæonii carminis aliti."  
 Comp. Callimachus, Hym. Del. 252. D'Orville, Van. Crit. vii. 5. p. 149. — Χῖον αἰοιδόν. Homer. — 48. \*Ἀντία κοκκ. "Who crow defiance to the Chian bard." Fawkes. But κοκκίζειν here signifies to crow; in verse 124. to crow.

50. Κήγῳ μὲν. Supply ἀρξομαι, or αἰέσω. — ὄρη φίλος. "Vide amice." Comp. Valckenaer, Adonias. p. 305. —

51. \*Ὅ τι πρὸν ἐν ὄρει. "The strains I lately labour'd on the hill." Pot. whele. Virgil, Ecl. v. 13. "Immo hæc, in viridi nuper quæ cortice fagi Carmina descripsi, et modulans alterna notavi, Expertæ." Comp. Ecl. ix. 21. Heinsius for πρὸν ἐν ὄρει reads with Eustathius πρὸν ὄρη, "nuper vere novo." Comp. Valckenaer Adonias. p. 366. — Ἐξεπόνασα. Comp. Valckenaer on Euripides, Phoen. 1642. — 52. Καλὸς πλόος. This poem of Lycidas seems to have given Horace the hint for the third ode of the first book, on Virgil's voyage. — 53. Χῶταν ἐφ' ἐσπερίοις. And when the south wind attendant upon the setting Kids, &c. The time alluded to is about the middle of December. See Aratus, Phoen. 678. The Kids are two stars in the left hand of the constellation Auriga. Their rising and setting were considered dangerous to sailors. Virgil, Æn. ix. 668. "Quantus ab occasu veniens, pluvialibus Hædis, Verberat imber humum." Horace, Od. iii. 1. 26.

"Neque  
 Tumultuosum sollicitat mare  
 Nec sævos Arcturi cadentis  
 Impetus aut orientis Hædi."  
 Comp. Plin. N. H. xviii. 28. Mæni,

Κύματα, κωρίων δ' ἐπ' Ὀκεανῷ κόδας ἰσχει·  
 Χάλκυνες στορσεῦντι τὰ κύματα, τάν τε θάλασσαν  
 Τόν τε νότον, τόν τ' εὖρον, ὃς ἔσχατα φυκία κινεῖ·  
 Ἀλκύνες, γλαυκαῖς Νηρηῖσι ταί τε μάλιστα 60  
 Ὀρνίχων ἐφίλαθεν, ὅσαις τέ περ ἐξ ἄλδς ἄγρα.  
 Ἀγεάνακτι πλόον διζημένῳ ἐς Μιτυλάναν  
 Ὄρια πάντα γένοιτο, καὶ εὖπλοον ὄρμον ἵκοιτο.  
 Κήγῳ τήνο κατ' ἄμαρ, ἀνήθινον ἢ ῥαδόντα,  
 Ἡ καὶ λευκοῖων στέφανον περὶ κρατὶ φυλάσσαν, 65  
 Τὸν Πτελεατικὸν οἶνον ἀπὸ κρητῆρος ἀφυξῷ,  
 Πὰρ πυρὶ κεκλιμένος· κύαμον δέ τις ἐν πυρὶ φρυξεί,  
 Χὰ στιβάς ἐσσεῖται πεπυκασμένα ἔστ' ἐπὶ πᾶχυν  
 Κνύζα τ' ἀσφοδέλῳ τε, πολυγνάμπτῳ τε σελίνῳ.  
 Καὶ πόμαι μαλακῶς, μεμναμένος Ἀγεάνακτος,  
 Αὐταῖσιν κυλίκεσσι καὶ ἐς τρύγα χεῖλος ἐρείδων. 70

l. 372. Statius, Theb. viii. 407. seqq. Colum. xi. 2. 78.—54. Κώπων δτε. *And when Orion rises*, i. e. about the second week in March. Virgil, *Æn.* x. 763. "Quam magnus Orion, Cum pedes incedit medii per maxima Nerei Stagna, viam scindens, humero supereminet undas." Orion is called by the poets "nimbosus," "sævus," "nautis infestus," &c. Comp. Mitsch. on Horace, *Od.* i. 28. 21. iii. 27. 17.—57. Χάλκυνες. In spring if the halcyon, or kingfisher, confined itself to the shore, the ancients dreaded an impending storm; but when that bird entrusted itself to the ocean, they expected fine weather. See the story of Ceyx in Ovid, *Met.* xi. 410. seqq.—*στορσεῦντι*. Virgil, *Ecl.* ix. 57. "Et nunc omne tibi stratum silet equor." Comp. *Odys.* γ. 158. *Apoll. Rhod.* i. 1154.—58. Ἐσχατα φυκία. *The lowest sea-weed*, i. e. that which lies at the bottom of the sea.

59. Ταί τε μάλιστα. *Which of all birds that have their living from the sea*

*are most beloved*, &c.—60. Ἐφίλαθεν. *Doric for ἐφιλήθησαν*. See Matth. *Gr. Gr.* § 205. 6.

61. Διζημένῳ. *Seeking*, literally. Kiessling interprets it "ingresso."—62. Ὄρια. *Favorable*. Comp. vs. 85.

63. Τήνο κατ' ἄμαρ. Comp. ii. 86.—64. Ἡ καὶ λευκοῖων. Comp. vs. 18. Matth. *Gr. Gr.* § 374. For φυλάσσαν, Kiessling conjectured πυκασδων. Some think it put for φέρων.—65. Τὸν Πτελεατικόν. *Coan wine*, so called from Ptelea in the island of Cos. Virgil, *Ecl.* v. 70. "Ante focum, si frigus erit; si messis, in umbra, Vina novum fundam calathis Ariusia nectar."—67. Χὰ στιβάς. *And my couch shall be heaped up to my elbow*. Comp. vs. 132. and Anacreon, iv. 1. seqq.—68. Κνύζα. Comp. iv. 25.—Ἀσφοδέλῳ. *Asphodel*, otherwise called king's-spear, or day-lily.

70. Αὐταῖσιν κυλίκεσσι. Comp. Horace, *Od.* i. 35. 27. iii. 15. 16. *Anth.* Plut. 1085.

Αὐλησεῦντι δέ μοι δύο ποιμένες· εἷς μὲν Ἀχαρνεὺς,  
 Εἷς δὲ Λυκαοπίτας· ὁ δὲ Τίτυρος ἐγγύθεν ἄσει,  
 Ὡς ποκα τᾶς ξενέας ἠράσσατο Δάφνης ὁ βώτας,  
 Χῶς ὄρος ἀμφεπολεῖτο, καὶ ὡς δρύες αὐτὸν ἐθρήνευν,  
 Ἱμέρα αἶτε φύοντι παρ' ὄχθαισιν ποταμοῖο· 75  
 Εὖτε χιῶν ὥς τις κατετάκετο μακρὸν ὑφ' Αἴμον,  
 Ἡ Ἀθω, ἡ Ῥοδόπαν, ἡ Καύκασον ἐσχατόεντα.  
 Αἰσεῖ δ', ὥς ποκ' ἔδεκτο τὸν αἰπόλον εὐρέα λάρναξ  
 Ζωὸν ἔοντα, κακῆσιν ἀτασθαλίῃσιν ἀνακτος·  
 Ὡς τέ νιν αἱ σιμαὶ λειμωνόβη φέρβον ἰοῖσαι 80  
 Κέδρον ἐς ἀδεῖαν μαλακοῖς ἄνθεσσι μέλισσαι·  
 Οὐνεκά οἱ γλυκὺ Μοῖσα κατὰ στόματος χέει νέκταρ.  
 Ὡ μακαριστὲ Κομαῖτα, τὸ θῆν τάδε τερπνὰ πεπόνθης,  
 Καὶ τὸ κατεκλάσθης ἐς λάρνακα, καὶ τὸ, μελισσᾶν  
 Κηρία φερβόμενος, ἔτος ὥριον ἐξεπόνασας. 85  
 Αἰθ' ἐπ' ἐμεῦ ζωοῖς ἐναρίθμιοις ἄφελες ἦμεν,

71. Αὐλησεῦντι. Virgil, Ecl. v. 72. "Cantabunt mihi Damoetas et Lycius Ægon."—73. Ξενέας. This is generally supposed to be a proper name. Heinsius, however, shows it to be only an appellative noun, signifying a certain damsel. So ξένος Ἀθηναῖος signifies a certain Athenian. Buttmann conjectured Ἐχένας. The nymph loved by Daphnis was named Echenais.—74. Καὶ ὡς δρύες. Virgil, Ecl. x. 13. "Illum etiam lauri, illum etiam flevire myricæ."—75. Ἱμέρα. Comp. v. 124.—76. Εὖτε χιῶν ὥς τις. When like any snow, &c. Comp. Callimachus, Hym. Cer. vs. 92.—77. Ἡ Ἀθω. Virgil, Ecl. viii. 44. "Aut Tmarus, aut Rhodope, aut extremi Garamantes." Georg. i. 332. "Aut Atho, aut Rhodopen, aut alta Ceraunia."

79. Κακῶσιν. By the wanton cruelty of his master. Palmerius, Exerc. p. 801, thinks the confining of Comates in a chest alludes to, the condemnation

of Philoxenus the lyric poet, to a dungeon, by Dionysius the tyrant of Sicily. See Meursius on Lycophr. vs. 239.

80. Ὡς τέ νιν αἱ σιμαὶ. And how the flat-nosed bees, coming to the sweet cedar, fed him with soft flowers from the meadow.—81. Κέδρον. The chest, which was made of this wood.

83. Τὸ θῆν. Thou truly. Porus explains θῆν by the Latin "diu." Πεπόνθης he translates "fructus es;" Kiessling renders it "expertus es."—85. Ἔτος ὥριον. Thois diast spend a pleasant time. Comp. vs. 62. Homer, Il. A. 691. Some translate ἔτος ὥριον, a whole spring; others think it signifies a summer. Heinsius renders it "et vel et astatem." Comp. Zenon on Viger, p. 162. and Schæfer on Bos, Ellipse. p. 577. For ἐξεπόνσας in the sense of ἐξετέλεσας, see the commentators on Euripides, Phœn. 1662.

86. Αἰθ' ἐπ' ἐμεῦ. Constr. αἰθ' ἀφελες εἶναι ἐναρίθμιος ζωοῖς ἐπ' ἐμεῦ. Οὐ!

᾽Ως τοι ἐγὼν ἐνόμειον ἀν' ᾠρεα τὰς καλὰς αἴγας,  
Φωνᾶς εἰσαΐων· τὴ δ' ὑπὸ δρυσὶν ἢ ὑπὸ πύκταις  
Ἀδὺ μελισσόμενος κατακέκλισο, θεῖε Κομᾶτα.

Χαῖ μὲν τόσσ' εἰπὼν ἀπεπαύσατο· τὸν δὲ μέτ' αὖθις 90  
Κήγῳν τοῖς ἐφάμαν· Λυκίδα φίλε, πολλὰ μὲν ἄλλα  
Νύμφαι κήμε δίδαξαν ἀν' ᾠρεα βαυκολέοντα  
Ἑσθλὰ, τὰ που καὶ Ζανὸς ἐπὶ θρόνον ἄγαγε φάμα·  
Ἀλλὰ τόγ' ἐκ πάντων μέγ' ὑπείροχον, ᾧ τυ γεραίρεν  
Ἀρξέῳ· ἄλλ' ὑπάκοισον, ἐπεὶ φίλος ἔπλεο Μοῖσαις. 95  
Σιμιχίδα μὲν Ἑρωτες ἐπέπτарον· ἥ γὰρ ὁ δειλὸς  
Τόσσον ἐρῇ Μυρτοῦς, ὅσον εἶαρος αἴγες ἔρανται.  
᾽Ωρατος δ', ὁ τὰ πάντα φιλαίτατος ἀνέρι τήνῳ,  
Παιδὸς ὑπὸ σπλάγχνοις ἔχει πόθον. ὀδεν Ἀριστις,  
Ἑσθλὸς ἀνὴρ, μέγ' ἄριστος, ὃν οὐδέ κεν αὐτὸς αἰεῖδεν 100  
Φοῖβος σὺν φόρμυγι παρὰ τριπόδεσσι μεγαίροι,  
᾽Ως ἐκ παιδὸς Ἀρατος ὑπ' ὀστέον αἴθετ' ἔρωτι.

that thou wert numbered with the living  
in my days! Comp. Aristoph. Acharn.  
vs. 210. Virgil, Ecl. x. 35. "Atque  
utinam ex vobis unus, vestrique fuisset  
Aut custos gregis, aut maturæ vinitor  
ovæ!"—88. Φωνᾶς εἰσαΐων. Supply  
αἶψα: Listening to thy voice.

90. Τὰς δὲ μέτ' αὖθις. After him in  
turn. For this anastrophe together  
with the interposition of the particle δέ,  
see Hermann de Emend. Rat. Gr. Gr.  
p. 107.—93. Τὰ που καὶ Ζανὸς. A  
kind of proverbial expression, used in  
speaking of exquisite poetry, &c. Virgil,  
Ecl. iii. 73. "Partem aliquam,  
autem, Divum referatis ad aures."  
Comp. Ecl. v. 73.—94. ᾧ τυ γεραί-  
ρεται. With which I will begin to honour  
thee. Comp. i. 56. The verb γερά-  
ρειν is used in the same sense by Ho-  
mer, Il. ii. 321.—95. ἔπλεο. Doric  
and Ion. for ἔπλεον, and this by syncope  
for ἐπείλεον, imperfect of the poetical  
verb πέλεμαι, I am.

96. Ἐπέπτарον. Sneezing was some-  
times accounted a lucky omen, as here,  
and in Idyl xviii. 16. Compare a  
lovely little poem of Catullus, de Ac-  
me et Septimio, the forty-fifth in Doe-  
ring's edition, part of which stands thus  
in Dr. Nott's spirited translation of  
that poet:

"The God of Love, at length content,  
Drew forth his golden dart;  
And sneezing, from the right, consent,  
It sunk in Acme's heart."

Thus Propertius, ii. 3. 23. "Num  
tibi nascenti primis, mea vita, diebus  
Aureus argutum sternuit omen Amor."  
Add Homer, Odys. P. 545. and Bur-  
mann on Ovid, Heroid. xix. 151.

98. Τὰ πάντα. In every respect.—  
Ἀνέρι τήνῳ. For μοί.—99. Παιδὸς.  
This depends on πόθον: Is possessed  
with a passion for a certain damsel.—  
Ἀριστις. A person of this name is  
mentioned by Suidas as one of the dis-  
ciples of Aristarchus.

Τάν μοι, Πάν, Ὀμόλας ἐρατὸν πέδον ὅστε λέλογχας,  
 Ἀκλήταν τήνιο φίλας ἐς χεῖρας ἐρείσας.  
 Κῆν μὲν ταῦθ' ἐρῶης, ὦ Πάν φίλε, μή τί τυ παῖδες  
 Ἀρκαδικοὶ σκίλλαισιν ὑπὸ πλευράς τε καὶ ἄμους  
 Τανίκα μαστίσδοισιν, ὅτε κρέα τυτθὰ παρείη·  
 Εἰ δ' ἄλλως νεύσας, κατὰ μὲν χροά πάντ' ὀνύχεσσι  
 Δακνόμενος κνάσαιο, καὶ ἐν κνίδαισι καθεύδοις. 110  
 Εἷης δ' Ἡδωνῶν μὲν ἐν ὄρεσι χείματι μέσσω  
 Ἐβρον πὰρ ποταμὸν τετραμμένος ἐγγύθεν ἄρκτου,  
 Ἐν δὲ θέρει πυμάτοισι παρ' Αἰθιοπέσσι νομεύοις,  
 Πέτρα ὑπὸ Βλεμύων, ὅθεν οὐκέτι Νεῖλος ὁρατός.  
 Μηκέτι τοι φρουρέωμες ἐπὶ προθύροισιν, Ἀρατε,  
 Μηδὲ πόδας τρίβωμες· ὁ δ' ὄρθριος ἄλλον ἀλέκτωρ  
 Κοκκύσδων νάρκαισιν ἀνιηραῖσι διδοίη·

103. Ὀμόλας. *Homole* was a mountain of Thessaly, near Othrys, the seat of the Centaurs. Comp. Virgil, *Æn.* vii. 674.—104. Ἀκλήταν. I. e. coming of her own accord.

106. Μή τί τυ παῖδες. This alludes to a festival of Pan, which was celebrated in Arcadia, the favorite retreat of that God. At this festival, the Arcadian youth, if they missed their prey in hunting, used to beat the statue of Pan, whom they considered the president of their sports, with squills, or sea-onions. See Spanheim on Callimachus, ii. p. 520.

109. Εἰ δ' ἄλλως νεύσας. "Sin vero alio inclinaveris." Valcken. i. e. if you do not grant my request.—110. Κνάσαιο. Comp. iii. 29. v. 122.

111. Εἷης δ' Ἡδωνῶν. Virgil, *Ecl.* x. 65. "Nec si frigoribus mediis Hebrumque bibamus, Sithoniasque nives hyemis subeamus aquosæ: Nec si cum moriens alta liber aret in ulmo, Æthiopum versemus oves sub sidere Cancræ." The *Edoni* were a people of Thrace near the Strymon. Comp. Apollodor. iii. 5, and Barthius on Sta-

tius, *Theb.* v. 78. They are put here for the Thracians in general.—12.

Ἐβρον. The *Hebrus*, now called *Mavritza*, is the largest and broadest river in Thrace. Πὰρ is Doric for παρά. Comp. i. 33.—Τετραμμένος ἐγγύθεν. The same as τετραμμένος πρὸς ἄρκτον, "conversus ad arcton." So κεκλιμένος, or κλιθεὶς ἄρκτῳ. See Musgrave on Sophocles, *Trach.* 101.—114. Βλεμύων. The *Blemyes* were a people of the remotest part of Æthiopia. Comp. Mela, i. 4. Cellarius, iii. 8. 16.

122. Μηκέτι τοι. Horace, *Od.* iii. 10. 19. "Non hoc semper erit liminis aut aquæ Coelestis patiens. Comp. Propert. i. 16. 23. seqq.—123. Ὁρθριος. The same as ὄρθρινός. Comp. Aristoph. *Ecll.* 741.—124. Νάρκαισιν. Some render this torpidity; others drowsiness. Toup by νάρκαι ἀνιηραῖς understands the morning cold, which is generally more intense at the dawn. Horace, *Sat.* ii. 6. 45. "Matutina parum cautos jam frigora mordent." The passage is thus translated by Polwhele: "Then, dear Aratus! let us watch no more, Nor wear, with nightly

Εἰς δ' ἐπὶ τᾶσδε, φέριστε, Μόλων ἄγχοιτο παλαίστρας

Ἄμμιν δ' ἀσυχία τε μέλοι, γραία τε παρεῖη, 126

Ἄτις ἐπιφθύσδοισα τὰ μὴ καλὰ νόσφιν ἐρύκοι.

Τόσσ' ἐφάμαν· ὁ δέ μοι τὸ λαγωβόλον, ἀδὺ γελάξας,

Ὡς πάρος, ἐκ Μοισᾶν ξεινήιον ἄπασεν ἡμες.

Χαί μὲν ἀποκλίνας ἐπ' ἀριστερά, τὰν ἐπὶ Πύξας 130

Εἶρφ' ὁδὸν· αὐτὰρ ἐγὼν τε καὶ Εὐκρίτος ἐς Φρασιδάμω

Στραφθέντες, χαί καλὸς Ἀμύντιχος, ἔν τε βαθείαις

Ἀδείας σχίνοιο. χαμευνίσιν ἐκλίνθημες,

Ἐν τε νεοτμάτοισι γεγαθότες οἶναρέοισι.

Πολλὰ δ' ἄμμιν ὑπερθε κατὰ κρατὸς δονέοντο 135

Αἴγειροι πτελέαι τε· τὸ δ' ἐγγύθεν ἱερὸν ὕδωρ

Νυμφᾶν ἐξ ἄντροιο κατειβόμενον κελάρυσδε.

Τοὶ δὲ ποτὶ σκιεραῖς ὀροδαμνίσιν αἰθαλίωνες

Τέττιγες λαλαγεῦντες ἔχον πόνον· ἃ δ' ὀλολυγὼν

toil, the bolted door! Some other, as the morn begins to peep, May the cock's clarion give to broken sleep! His limbs in listless languor may he stretch, And, so we rest, a halter end the wretch!"

125. Εἰς δ' ἐπὶ τᾶσδε. With such toil may the wretch Molon alone be tortured. Παλαίστρα is put figuratively for the toil, fatigue, and anxiety that lovers have to endure in such situation. —127. Ἄτις ἐπιφθύσδοισα. Comp. ii. 62. vi. 39. Tibullus, i. 2. 53. "Hæc mihi composuit cantus, quis fallere posses: Ter cane, ter dictis despuce carminibus." Comp. Griffiths on Æschylus, P. V. 1070.

128. Τὸ λαγωβόλον. Comp. iv. 49. —129. Ξεινήιον. Comp. Homer, II. Z. 218. —Ὄπασεν ἡμες, Comp. ii. 41. The infinitive here is redundant, as in Lucian's Dialogue of Apollo and Vulcan: Ἐγὼ ἐκέλευν ἔδωκα αὐτῷ παύσαν εἶναι. Comp. Viger, v. § 6. 10.

130. Πύξας. This is supposed to be

a city in the island of Cos, where there was a temple to Apollo. —131. Εἶρφ' ὁδὸν. Hastened on the way, &c. —Ἐς Φρασιδάμω. To the dwelling of Phrasidamus. —132. Ἐν τε βαθείαις. On high couches of sweet-smelling lentisk. Comp. vs. 67.

135. Ὑπερθε κατὰ. From above over our head. Comp. Homer, II. E. 659. Matth. Gr. Gr. § 581. 3. —136. Αἴγειροι. Αἴγειρος is the black poplar. See Spanheim on Callimachus, H. C. vs. 38. —137. Κελάρυσδε. Murmured. This verb is properly applied to water descending from an eminence, or rolling over rocks; κελάδων to rivers flowing with a gentle murmuring.

138. Τοὶ δὲ ποτὶ. Comp. i. 80. —Αἰθαλίωνες. Summer-loving. So Finkenstien, sommerlustig; so also the Scholiast, τοῦ ἡλίου χαίροντες. Some translate it ash-coloured, others dusky. —139. Τέττιγες. Balm-cricket. Τέττιξ is often translated grasshopper; but incorrectly. The balm-cricket is a larger insect than the grasshopper, and

Τηλόθεν ἐν πυκινῇσι βάτων τρύζεσκεν ἀκάνθαις. 140  
 Ἄειδον κόρυδοι καὶ ἀκανθίδες, ἔστενε τρυγῶν.  
 Πωτῶντο ξουθαὶ περὶ πίδακας ἀμφὶ μέλισσαι.  
 Πάντ' ὥσδεν θέρους μάλα πίνους, ὥσδε δ' ὀπώρας.  
 Ὅχλαι μὲν παρ ποσσὶ, παρὰ πλευρῇσι δὲ μᾶλα 145  
 Δαψιλέως ἄμμιν ἐκυλίνδετο· τοὶ δ' ἐκέχυντο  
 Ὅρπακες βραβύλοισι καταβρίθοντες ἔρασδε.  
 Τετράενες δὲ πίθων ἀπελύετο κρατὸς ἄλειφαρ.  
 Νύμφαι Κασταλίδες Παρνασίον αἶπος ἔχουσιν,  
 Ἀρὰ γέ πα τοιόνδε Φόλω κατὰ λάϊνον ἄντρον  
 Κρητῆρ' Ἡρακλεῖ γέρων ἐστάσατο Χείρων; 150

makes a far greater noise. Its body is of a dark green colour; it sits upon trees, and begins its song as soon as the sun grows hot. Its wings are beautifully streaked with the colour of silver, and marked with brown spots. The outer wings are twice as long as the inner, and more variegated. — Ἐχον πόνον. Kept up a contention. — Ἄ ὀλολυγῶν. The thrush. So Binde-mann, Drossel. Vossius translates it *Käuslein*, "the owl:" Polwhele makes it the woodlark. — 141. Κόρυδοι. Crested larks. Comp. vs. 23. — Ἀκανθίδες. Goldfinches. So Kiessling who renders it *Stieglitz*, *Distelfink*, *Goldfink*; all which terms are synonymous. — Ἐστένε τρυγῶν. Virgil, Ecl. i. 59. "Nec gemere aëria cessabit turtur ab ulmo."

143. Πάντ' ὥσδεν. Virgil, Georg. ii. 5. "Tuis hic omnia plena Muneribus; tibi pampineo gravidus auctumno Floret ager, spumat plenis vindemia labris." — Ὀπώρας. The orthography of this word plainly shows that it is derived by grammarians from wrong primitives. Had it been derived from ὄρα, the first consonant would have been a φ, and not a π. Would it not be preferable to derive it from ὀπού ὄρα, the care of the vintage?

144. Ὅχλαι μὲν. Virgil, Ecl. vii.

54. "Strata jacent passim sua quæque sub arbore poma." Comp. Longus, Past. iii. 26. — Παρ ποσσὶ. Comp. vs. 112. — 145. Τοὶ δ' ἐκέχυντο. Comp. i. 80.

147. Τετράενες δὲ πίθων. Horace, Od. i. 9. 7.

"Deprome quadrimum Sævina,  
 O Thaliarche, merum diota."

— Ἀπελύετο. Horace, Od. iii. 8. 9.

"Hic dies anno redeunte festus  
 Corticem strictum pice demovebit  
 Amphoræ, fumum bibere institutæ  
 Consule Tullo."

Wine-vessels were usually sealed up with a mixture of pitch and vine-ashes and previously to depositing them in the apotheca, a mark was added denoting the vintage. The wine mentioned in the latter quotation appears to have been forty-six years old.

148. Νύμφαι Κασταλίδες. Harles calls this "a poetical and beautiful digression." — 149. Ἀρὰ γέ πα. *Did he ever, &c.* Comp. iv. 3. — Φόλω. In the stony cave of Pholus, i. e. in the cave of the Centaurs. Comp. Apollod. ii. 5. 4. and Orpheus, Arg. 375. 419. where the hospitality of Pholus is described. Juvenal seems to allude to this passage, Sat. xii. 44. "Cratera capacem, Et dignum sitiente Pholo." This Centaur is said to have produced

ῥά γέ πα τήνον τὸν ποιμένα τὸν ποτ' Ἀνάπῳ  
 ὃν κρατερὸν Πολύφαμον, ὃς ᾄρεσι νᾶας ἔβαλλε,  
 ὅϊον νέκταρ ἔπεισε κατ' αὖλια ποσσὶ χορεῦσαι,  
 Ἴον δὴ τόκα πῶμα διεκρανάσατε, Νύμφαι,  
 αὐτῷ παρ Δάματρος ἀλωάδος; ἄς ἐπὶ σωρῶ 155  
 ὕδρις ἐγὼ πᾶξαιμι μέγα πτόυν· ἃ δὲ γελάξαι,  
 ῥάγματα καὶ μάκωνας ἐν ἀμφοτέρησιν ἔχουσα.

tun of wine at the entertainment  
 en to Hercules. See Athenæus, ix.  
 199. ed. Casaub.

151. Ἀνάπῳ. A river of Syracuse.  
 opp. i. 68. — 152. ᾄρεσι. With  
 le mountains, i. e. with rocks as  
 ze as mountains. Homer, Odyss.  
 181. Ἦκε δ' ἀπορρήξας κορυφὴν  
 ες μεγάλου Κρόνου ἔβαλε προπάροιθε  
 ες κυανοπρόοιο, κ. τ. λ. For νᾶας  
 editions before that of Heinsius have  
 is. — 154. Οἷον δὴ τόκα. As the  
 or ye then poured out, &c. "Quale

tunc poculum temperastis." Kiessling.

"Quale dolii operculum relevistis."

Porcius. Διεκρανάσατε, κατὰ ἀντίφρα-

σιν, ἀπὸ τοῦ διεκράδατε. Scholiast.

— 155. Ἀλωάδος. Ceres was called

ἀλωὰς and ἀλωή, from ἀλωά, a corn-

field. — 157. Δράγματα. Callimachus,

Hym. Del. 284. δράγματα ἀσταχύν.

Ears of corn and poppies were the em-

blems of Ceres. — Ἐν ἀμφοτέρησιν.

Supply χερσίν. Comp. Spanheim on

Callimachus, Hym. Cer. 45.



## ΒΟΥΚΟΛΙΑΣΤΑΙ΄.

ΕΓΔΥΛΛΙΟΝ η΄.

ΔΑΦΝΙΣ, ΜΕΝΑΛΚΑΣ, ΚΑΙ ΑΓΨΟΛΟΣ.

Δάφνιδι τῷ χαρίεντι συνήντετο βωκολέοντι  
Μᾶλα νέμων, ὡς φαντὶ, κατ' ὄρεα μακρὰ Μενάλκας.  
Ἀμφω τῶγ' ἤτην πυρρότριχῳ, ἄμφω ἀνάδω,  
Ἀμφω συρίσδεν δεδαημένῳ, ἄμφω αἶειδεν.

**ΒΟΥΚΟΛΙΑΣΤΑΙ΄.** THE BUCOLIC SINGERS. Menalcas, a shepherd; and Daphnis, a neatherd, both proud and boastful of their musical abilities, contend in Amœbæan song; that is, in strains sung alternately, and consisting of an equal number of verses. They stake their pastoral pipes as the reward of victory, and choose a goat-herd as their umpire. The prize is adjudged to Daphnis.—It appears probable that the ancient shepherds actually contended in this manner; and like the modern *improvisatori* of Italy, were, from habit, extremely quick in extemporaneous conception and expression. *Extempore* composition of this kind, as we learn from Livy, was practised by certain Tuscans at Rome, long before the time of Theocritus.—The chief beauty of the eighth Idyl, says Warton, consists in the diversity of character between the neatherd and the shepherd. Daphnis feeds oxen, and Menalcas sheep; and the allusions of both respect their proper pursuit. The one never invades the province of the other,

2. Ὡς φαντὶ. Pierson, in his *Verisimilia*, p. 46. for ὡς φαντὶ, reads *Διόφαντε*, observing that Theocritus addressed this Idyl to his friend Diophantus, the person to whom he inscribes the twenty-first. Reiske objects to the alteration. This passage is thus imitated by Virgil, *Ecl. vii. 2.* "Compulerantque greges Corydon et Thyrsis in unum: Thyrsis oves, Corydon distentas lacte capellas. Ambo florentes ætatis, Arcades ambo: Et cantare pares, et respondere parati."

3. Ἀμφω τῶγ' ἤτην. Both of them were red-haired, both were young. Collins gives the epithet "fiery-tressed" to the sons of the Dane. *Ἀναδω*, i. e. *ἀνηδω*, properly signifies wanting the down on the chin. *Comp. vs. 93.* Wakefield, *Sylv. Crit. P. ii. p. 144.* interpreting *πυρρότριχος*, "cui barba quidem enascitur, sed nondum fit hirsuta," for *ἀνάδω* read *ἐνάδω*, which had been proposed by Hemsterhuis also. Græfe takes *πυρρότριχος* in the same sense. *Comp. vi. 3.*—4. *Συρίσδεν δεδαημένῳ.* See *Matth. Gr. Gr. § 202.*

πρῶτος δ' ὦν ποτὶ Δάφνιν ἰδὼν ἀγόρευε Μενάλκας. 5

ΜΕΝΑΛΚΑΣ.

Μυκητᾶν ἐπίουρε βοῶν Δάφνι, λῆς μοι ἀεῖσαι;  
βαμί τυ νικασεῖν ὅσον θέλω αὐτὸς ἀεῖδων.

Τὸν δ' ἄρα χῶ Δάφνις τοιῶδ' ἀπαμείβετο μῦθον·

ΔΑΦΝΙΣ.

Ποιμὰν εἰροπόκων οἶων συρικτὰ Μενάλκα,  
ὑποτε νικασεῖς μ', οὐδ' εἴτι πάθοις τύ γ', ἀεῖδων. 10

ΜΕΝΑΛΚΑΣ.

Χρήσδεις ὦν ἐσιδεῖν, χρήσδεις καταθεῖναι ἄθλον.

ΔΑΦΝΙΣ.

Χρήσδω τοῦτ' ἐσιδεῖν, χρήσδω καταθεῖναι ἄθλον.

ΜΕΝΑΛΚΑΣ.

Ἀλλὰ τί θησεύμεσθ', ὃ κεν ἀμῖν ἄρκιον εἴη;

ΔΑΦΝΙΣ.

Μόσχον ἐγὼ θησῶ· τὸ δὲ θές γ' ἰσομάτορα ἀμύνον.

11. § 230. p. 391. Virgil, Ecl. v. 2. "Tu calamos inflare leves, ego dicere verius."

5. Πρῶτος δ' ὦν. For πρῶτος ὦν. Comp. v. 68. vi. 5. Hoogeveen de Part. Gr. p. 272. supplies οὕτως after ὦν, and translates thus: "Prior vero daphnin intuens cecinit. Cecinit ergo eo modo." Kiessling renders πρῶτος ὦν by "primus igitur," and refers to Riemer, Lex. Gr. v. ὦν. —

6. Λῆς μοι. Comp. i. 12. iv. 14. —  
7. Φαμί τυ. Comp. i. 56. ii. 161. —  
8. νικασεῖν αὐτός. See Viger, iv. § 6. 7. § 3. 2. and Hoogeveen thereon.

10. Οὐδ' εἴτι πάθοις. No, whatever you may do, i. e. however earnestly you may strive to sing well. See Hoogeveen, and Viger, v. § 9. 12. 'Αεῖδων

must be construed with νικασεῖς, as is evident from vss. 7. 84.

11. Χρήσδεις ὦν. Virgil, Ecl. iii. 28. "Vis ergo inter nos, quid possit uterque, vicissim Experiamur." — Χρήσδεις καταθεῖναι. Will you stake as a prize?

13. Θησεύμεσθα. Doric and poet. for θησόμεθα, and this for καταθησόμεθα. See Matth. Gr. Gr. § 212. 2.

14. Μόσχον ἐγὼ θησῶ. Virgil, Ecl. iii. 29. "Ego hanc vitulam, ne forte recuses, Depono." — Ἰσομάτορα. As full-grown as the mother. This Virgil expresses by "pariterque caput cum matre ferentem," Æn. ix. 528. on which see Heyne. Pierson conjectured λεπομάτορα, i. e. "lacte depulsum," as in Horace, Od. iv. 4. 15.

## ΜΕΝΑΪΚΑΣ.

Οὐ θησῶ ποκα ἀμύνον, ἐπεὶ χαλεπός θ' ὁ πατήρ μου 15  
Χὰ μάτηρ· τὰ δὲ μᾶλα ποθέσπερα πάντ' ἀριθμεῦντι.

## ΔΑΨΝΙΣ.

Ἀλλὰ τί μὲν θησεῖς; τί δὲ τὸ πλέον ἔξει ὁ νικῶν;

## ΜΕΝΑΪΚΑΣ.

Σύριγγ', ἂν ἐποίησα καλὰν ἐγὼ ἐννεάφωνον,  
Λευκὸν καρὸν ἔχοισαν, ἴσον κάτω, ἴσον ἄνωθεν,  
Ταύταν κατβείην· τὰ δὲ τῷ πατρὸς οὐ καταβησῶ. 20

## ΔΑΨΝΙΣ.

Ἦ μὲν τοι κήγ' ὅτι σύριγγ' ἔχω ἐννεάφωνον,  
Λευκὸν καρὸν ἔχοισαν, ἴσον κάτω, ἴσον ἄνωθεν.  
Πρώαν νιν συνέπαξ'· ἔτι καὶ τὸν δάκτυλον ἀλγῶ  
Τούτον, ἐπεὶ κάλαμός γε διασχισθεῖς διέτμαξεν.  
Ἀλλὰ τίς ἄμμε κρινεῖ; τίς ἐπάκοος ἔσσεται ἀμέων; 25

## ΜΕΝΑΪΚΑΣ.

Τῆνόν πως ἐνταῦθα τὸν αἰπόλον ἦν καλέσωμες,

15. Οὐ θησῶ ποκα. Virgil, Ecl. iii. 32. "De grege non ausim quicquam deponere tecum: Est mihi namque domi pater, est injusta noverca: Bisque die numerant ambo pecus, alter et hædos."—

16. Τὰ ποθέσπερα. Comp. iv. 3. v. 113.

17. Ἀλλὰ τί μὲν. But what will you really stake? i. e. what else then, if not that? Comp. Xenophon, Cyr. iii. 1. 23. Plato, Symp. 23. and Viger, iii. § 11. 10.

18. Ἐννεάφωνον. Though the shepherd's pipe is here called nine-toned, yet it was generally composed of seven unequal reeds, and consequently was only seven-toned. "Est mihi disparibus septem compacta cicutis Fistula." Virgil, Ecl. ii. 36. It is probable that the ancient shepherds first played over the tune, and then sung a stanza of the song answering thereto; and so played and sung alternately. Comp. Virgil,

Ecl. v. 14.—19. Λευκὸν καρὸν. The shepherd's pipe was compacted with wax. Comp. i. 129.—ἴσον... ἴσον. A similar example of the same word having the first syllable long and short in the same verse, occurs in Homer, Il. E. 31. "Ἀπες, Ἀπες, &c."

21. Ἦ μὲν τοι. I too indeed, &c. The particles ἦ μὲν are a formula used in solemn asseveration. See Viger, vii. § 7. 5. and Hoogeveen, xxi. § 3. 13. who notices the union of the three particles in the present passage, where they have merely the force of serious assertion.

23. Τὸν δάκτυλον ἀλγῶ. Thus Plato, Rep. v. p. 462. ὁ ἀνθρώπος τὸν δάκτυλον ἀλγεί. See Matth. Gr. Gr. § 424.

25. Ἀλλὰ τίς. Comp. v. 60, 61.—Ἀμέων. Comp. ii. 148. Matth. Gr. Gr. § 145. 7.

26. Τῆνόν πως. Suppose we call, &c.

\*Ὡι ποτὶ ταῖς ἐρίφοις ὁ κύων ὁ φαλαρὸς ὑλακτεῖ.

Χοὶ μὲν παῖδες αὔσαν, ὁ δ' αἰπόλος ἦνθ' ἐπακούσας·

Χοὶ μὲν παῖδες αἶδον, ὁ δ' αἰπόλος ἤθελε κρίνειν.

Πρῶτος δ' ὦν αἶδε λαχὼν ἰυκτὰ Μενάλκας. 30

Εἶτα δ' ἀμοιβαίην ὑπελάμβανε Δάφνις αἰοιδὰν

Βωκολικάν· οὕτω δὲ Μενάλκας ἄρξατο πρῶτος·

ΜΕΝΑΛΚΑΣ.

\*Ἀγχεα καὶ ποταμοί, θεῖον γένος, αἶ τι Μενάλκας

Πά ποχ' ὁ συρικτὰ προσφιλὲς ᾗσε μέλος,

Βόσκοιτ' ἐκ ψυχᾶς τὰς ἀμνίδας· ἦν δέ ποκ' ἔνθη 35

Δάφνις ἔχων δαμάλας, μηδὲν ἔλασσον ἔχοι.

ΔΑΦΝΙΣ.

Κρᾶναι καὶ βοτάναι, γλυκερὸν φυτὸν, αἵπερ ὁμοῖον

Μουσίσδει Δάφνις ταῖσιν ἀηδονίσιν,

Τοῦτο τὸ βωκόλιον πιαίνετε· κῆν τι Μενάλκας

Τεῖνδ' ἀγάγη, χαίρων ἄφθονα πάντα νέμοι. 40

See Hoogeveen, Part. Gr. p. 551. ed. Schütz. Reiske circumflexes πᾶς, and puts a note of interrogation after ὑλακτεῖ. Graefe points the verse thus: Τῶν, πᾶς; ὅταῦθα τὸν αἰπόλον ἦν καλέσμεν! See Matth. Gr. Gr. § 200.

27. \*Ὡι ὁ κύων. The dative for the genitive, as is common in the poets. — Φαλαρός. White. This in Idyl v. 104. is the name of a ram.

28. Ἐπακούσας. Having heard them. So Kiessling: "voce audita." Some others translate it "obsequutus."

30. Ἰδκτὰ. An ancient form for ἰσικτῆς, i. e. ὁ συρικτῆς, ὁ λεγύφθογγος. So εἰρηπτα for εἰρηπῆς in Homer. Harles calls it Doric; Portus says it is a Macedonian form.

31. Εἶτα δ' ἀμοιβαίην. Virgil, Ecl. vii. 18. "Alternis igitur contendere venibus ambo Cœpere.—Hos Corydona, illos referebat in ordine Thyrsis."

33. Θεῖον γένος. This refers to ποταμοί. — 34. Πά ποκα. Comp. i. 66. ii. 67. xi. 66. — 35. Ἐκ ψυχᾶς. This corresponds exactly with our English phrase, with all my heart. And so it is explained by Harles: "Ex animi mei sententia, prout ipse ego volo atque cupio." Graefe refers ψυχᾶς to ποταμοί as being deities of race divine. Others refer it to τὰς ἀμνίδας, and translate it, to their hearts' content. Comp. v. 3. — 36. Μηδὲν ἔλασσον ἔχοι. I. e. may he fare as well.

37. Γλυκερὸν φυτὸν. The singular for the plural. Brunck with four MSS. reads γλυκερὰ φυτὰ, not so correctly as regards the metre. The Scholiast properly interprets αἵπερ ὁμοῖον by αἵπερ ὁμοῖως: If Daphnis sing equally as well, &c. Edwards translates it "si quid simile." — 40. Τεῖνδε. See Matth. Gr. Gr. § 150. Obs. 1. — Χαίρων ἄφθονα. Freely and plentifully.

## ΜΕΝΑΪΚΑΣ.

Παντᾶ ἔαρ, παντᾶ δὲ νομοὶ, παντᾶ δὲ γάλακτος  
 Οὐθατα πλήθουσιν, καὶ τὰ νέα τρέφεται,  
 Ἐνθα κόρα χαρίεσσ' ἐπινίσσεται· αἱ δ' ἂν ἀφέρπη,  
 Χαί ποιμᾶν ξηρὸς τηνόθι, χαί βοτάναι.

## ΔΑΨΝΙΣ.

Ἐνθ' οἷς, ἔνθ' αἶγες διδυματόκοι, ἔνθα μέλισσαι 45  
 Σμάνεα πληροῦσιν, καὶ δρύες ὑψίτεραι,  
 Ἐνθα καλὰ Ναῖς βαίνει ποσὶν· αἱ δ' ἂν ἀφέρπη,  
 Χαί τὰς βῶς βόσκων, χαί βόες αὐότεραι.

## ΜΕΝΑΪΚΑΣ.

ὦ τράγε, τᾶν λευκᾶν αἰγῶν ἄνερ, ὦ βάθος ὕλας

*Χαίρων* is equivalent to the Latin "gratias." See Viger, v. § 14. 6. and my note on Longinus, xvi. 3. The Latin translators generally render it "lætus."

41. Παντᾶ. Doric for παντῇ, *everywhere*. These are written without an iota subscript. See Buttmann's Gr. Gr. § 116. Obs. 8. Virgil, Ecl. vii. 59. "Phyllidis adventu nostræ nemus omne virebit." Comp. vs. 53. seqq.—43. Αἱ δ' ἂν ἀφέρπη. Virgil, Ecl. vii. 55. "At si formosus Alexis Montibus his abeat, videas et flumina sicca." Pope has finely imitated both Theocritus and Virgil: "All nature mourns, the skies relent in showers, Hush'd are the birds, and clos'd the drooping flowers: If Delia smile, the flowers begin to spring, The skies to brighten, and the birds to sing. All nature laughs, the groves are fresh and fair, The sun's mild lustre warms the vital air: If Sylvia smile, new glories gild the shore, And vanquish'd nature seems to charm no more."—44. Ξηρός. This epithet, with reference to ποιμᾶν, is to be rendered *pale, sickly*. Comp. xxiv. 69. As applied to βοτάναι, the meaning is obvious. Virgil, Ecl. vii. 57. "Aret ager; vizio moriens sitit æëris herba."

45. Ἐνθ' οἷς. Meineke thinks this must be the singular put for the plural, because the final of the plural *ἔς* is long; but he prefers writing *οἷς*, since this form occurs in Idyl v. 99. Callimachus, Calath. Cer. 28. uses a singular exactly in the same manner: Ἐν πίτυς, ἐν μεγάλαι πτελέαι ἔσων.—48. Χαί τὰς βῶς. Virgil, Ecl. iii. 100. "Heu, heu! quam pingui mæcer est mihi taurus in ervo! Idem amor exitium pecori est pecorisque magistro."—49. ὦ τράγε. "Vir gregis ipse caper." Virgil, Ecl. vii. 7. Constr. ὦ τράγε, ἄνερ τῶν λευκᾶν αἰγῶν, ὃ σιμαὶ ἐριφοὶ, δεῦτ' ἐφ' ὕδαρ, ὃ βάθος ὕλης ἐστὶ μύριον. Some suppose this and the three following lines to be the composition of a grammarian.—ὦ βάθος ὕλας. *Where the depth of the wood is immense*, ὦ is Doric for οὐ, *where*, i. e. by the water. Reiske for δ reads ὤς, in the sense of "ad:" "Huc ades ad profunditatem sylvæ immensam." Palmerius and Wernsdorf read φ, *to whom is; who has an immense thickness of beard, or shaggy hair*. With this they compare Juvenal, ix. 13. "Horrida siccæ Sylva comæ;" and Maximianus Hetruscus, El. i. 140. speaking

Μυρίον, ὃ σιμαὶ δεῦτ' ἐφ' ὕδωρ ἔριφοι· 50  
 \*Ἐν τήνῳ γὰρ τήνα· ἴθ' ὃ κόλε, καὶ λέγε κάρῃ,  
 \*Ὡς Πρωτεὺς φώκας, καὶ θεὸς ὦν, ἔνεμεν.

ΔΑΨΝΙΣ.

Μή μοι γὰν Πέλοπος, μή μοι χρύσεια τάλαντα

of the eye-brows: "Desuper incumbens hispida sylva premit." Binde-  
 mann changes ὃ into the exclamation  
 ὦ, and takes βάθος ὕλας μυρίον as a  
 comic periphrasis for the goat itself.—  
 50. Δεῦτε. The same as δεῦρο ἴτε.—  
 51. Ἐν τήνῳ. For ἐν ἐκείνῳ τῷ τόπῳ,  
 i. e. near the fountain.—ἴθ', ὃ κόλε.  
 Go, goat, and tell the damsel, &c. A  
 gnat and a bee are sent on a similar  
 errand by Meleager, Epigr. 90. and  
 108. Oxen, goats, and rams, without  
 horns, were called κόλοι. Comp. He-  
 rodotus, iv. 29. Heinsius reads δ' ὦλε,  
 i. e. ὃ αἰώλε: Reiske, ὃ Κόλε, taking  
 it as the name of a servant.—52. \*Ὡς  
 Πρωτεὺς. Virgil, Georg. iv. 395.  
 "Cæruleus Proteus . . . Armenta et  
 turpes pascit sub gurgite phocas."  
 Comp. Homer, Odys. Δ. 386. Ho-  
 race, Od. i. 2. 7.—"Menalcas and  
 Daphnis have two contests. In the  
 first they sing seven *amæbean* songs,

consisting each of four verses. In the  
 second they sing two songs; Menalcas  
 one, consisting of eight verses, and  
 Daphnis the other, consisting of nine.  
 Menalcas is the first singer, as appears  
 from vs. 30. The number of *amæbean*  
 songs should be even, as is evident  
 from vs. 61. One song consequently  
 is wanted: which that one is, may be  
 easily known. The song, \*Ὡ τράγε,  
 &c. belongs to Daphnis; not to Menal-  
 cas, as in the common copies: Δέν-  
 δρεσι belongs to Menalcas, and Μή  
 μοι γὰν, &c. to Daphnis. The song  
 wanted then is that of Menalcas, to  
 which Daphnis's song, \*Ὡ τράγε, &c.  
 answered. Could this song be re-  
 covered, the original would be perfect  
 and complete; and the song of Menal-  
 cas, Δένδρεσι, &c. being placed before  
 that of Daphnis, every thing would be  
 right and regular." Edwards. Graefe  
 supplies the defect thus:

ΜΕΝΑΨΚΑΣ.

\*Ὡ τράγε, τὰν λευκῶν αἰγῶν ἄνερ, ὃ βάθος ὕλας  
 Μυρίον, ὃ σιμαὶ δεῦτ' ἐφ' ὕδωρ ἔριφοι·  
 \*Ἐν τήνῳ γὰρ τήνα. ἴτ', ὃ φίλαι, εἴπατε δ' αὐτῇ,  
 \*Ὡς Φοῖβος ποίμνας, καὶ θεὸς ὦν, ἔνεμεν.

ΔΑΨΝΙΣ.

Ταῦρε φίλ', ἀργεννῶν δαμαλῶν πόσις, ὃ βάθος ὕλας  
 Μυρίον, ὃ λευκαὶ δεῦτ' ἐφ' ὕδωρ δαμάλαι·  
 \*Ἐν τήνῳ γὰρ τήνα. ἴθ', ὃ κόλε, καὶ λέγε τήνῳ,  
 \*Ὡς Πρωτεὺς φώκας, καὶ θεὸς ὦν, ἔνεμεν.

Eichstadt transposes the verses from  
 vs. 41. to 56. thus: To Menalcas he  
 gives vs. 45, 46, 43, 44.; to Daphnis  
 vs. 41, 42, 47, 48.; then to Menalcas  
 vs. 57, 58, 59, 60.; and to Daphnis  
 vs. 49, 50, 51, 52.; and finally vs.  
 53, 54, 55, 56. to Menalcas. After

this he supposes a lacuna of four verses.  
 Wernsdorf attributes the omission to  
 the silence of Daphnis, who was unable  
 to reply to vs. 57—60.

53. Γὰν Πέλοπος. Harles interprets  
 this the Peloponnesus. Kiessling says,  
 Pelops is put poetically for any king

Εἶη ἔχεν, μηδὲ πρόσθε θέειν ἀνέμων·  
 Ἄλλ' ὑπὸ τᾷ πέτρᾳ τᾷδ' ἄσομαι ἀγκὰς ἔχων τυ, 55  
 Σύννομα μᾶλ' ἑσορῶν τὰν Σικελὰν ἐς ἄλλα.

## ΜΕΝΑΪΚΑΣ.

Δένδρεσι μὲν χειμῶν φοβερὸν κακὸν, ὕδασι δ' αὐχμὸς,  
 Ὅρνεσιν δ' ὕσπλαγξ, ἀγροτέροις δὲ λῖνα·  
 Ἄνδρϊ δὲ παρθενικᾷς ἀπαλᾷς πόθος. ὦ πάτερ, ὦ Ζεῦ,

Οὐ μόνος ἠράσθην· καὶ τὸ γυναικοφίλας. 60  
 Ταῦτα μὲν ὦν δι' ἀμοιβαίων οἱ παῖδες ἄεισαν.  
 Τὰν πυμάταν δ' ὠδᾶν οὕτως ἐξᾴρχε Μενάικας·

## ΜΕΝΑΪΚΑΣ.

Φεῖδευ τᾶν ἐρίφων, Φεῖδευ, λύκε, τᾶν τοκάδων μευ,  
 Μηδ' ἀδίκει μ', ὅτι μικκὸς ἐὼν πολλαῖσιν ὁμαρτέω.  
 ὦ Λάμπουρε κύων, οὕτω βαθὺς ὕπνος ἔχει τυ; 65  
 Οὐ χρὴ κοιμᾶσθαι βαθέως σὺν παιδὶ νέμοντα.  
 Ταὶ δ' οἶες, μηδ' ὅμμες ὀκνεῖτ' ἀπαλᾷς κορέσασθαι

having extensive dominions. Comp. Thucydides, i. 9. — 54. *Πρόσθε θέειν*. Virgil, *Æn.* vii. 807. "Cursuque pedum prævertere ventos." — 56. *Τὰν Σικελὰν ἐς ἄλλα*. The preposition *ἐς* has the signification here of *πρὸς*, or *παρά*: *by the Sicilian sea*. Comp. v. 123. Valckenaër conjectured *Σικελικὰν τ' ἐς ἄλλα*, and Kiessling, *τὰν Σικελὰν τε ἄλλα*.

57. *Χειμῶν*. *A tempest*. Virgil, *Ecl.* iii. 80. "Triste lupus stabulis, maturis frugibus imbres, Arboribus venti, nobis Amaryllidis iræ." — "Ῥῆσσι δ' αὐχμὸς. *Drought to the fountains*. For *ὕδασι*, Valckenaër conjectured, and Reiske edited *οὐδᾶσι*. — 58. *Ὑσπλαγξ*. *The snare*. It also signifies the *sick* in a trap, which, when touched, causes the latter to fall. Comp. Oppian, *Ixent.* iii. 18. — 60. *Οὐ μόνος ἠράσθην*. "Non solus amavi." *Ἐρῶν*, I love,

takes its other tenses from the passive form only. Comp. ii. 149. *Matth.* Gr. Gr. § 234. p. 403.

61. *Δι' ἀμοιβαίων*. This may be taken adverbially: "alternatim." Comp. Hoogeveen on Viger, ix. 2. 6. Græfe reads *δι' ἀμοιβαίων*, and supplies *ἐξᾶν*.

64. "Ὅτι μικκὸς ἐὼν." "Quod parvus sim, et multas sequar." *Edwards*. See Viger, vi. § 1. 14. "Though low my lot, a numerous flock I keep." *Fawkes*. Comp. v. 66. xv. 42. — *Πολλαῖσιν*. Supply *ἐρίφοις*.

66. *Οὐ χρὴ*. The Scholiast thinks this verse imitated from Homer, *Il.* B. 24. 61. *Οὐ χρὴ παννύχιον εἶδεν βοῶληφορον ἄνδρα*. Valckenaër pronounces vs. 65, 66. spurious. Without them, however, the regularity of the *amabæan* song is destroyed. — *Σὺν παιδὶ νέμοντα*. "Hah! Bright-tail! How, my dog! So fast asleep! Here trusting to a boy

Ποίας· οὔτι καμῖσθ', ὅκκα πάλιν ἄδε φύηται·  
 Σίττα νέμεσθε, νέμεσθε· τὰ δ' οὔθατα πλήσατε πᾶσαι,  
 Ὡς τὸ μὲν ᾧ ῥνες ἔχωντι, τὸ δ' ἐς ταλάρως ἀπόθωμαι. 70  
 Δεύτερος αὖ Δάφνις λιγυρῶς ἀνεβάλλετ' αἰίδεν.

## ΔΑΦΝΙΣ.

Κᾶμ' ἐκ τῷ ἄντραι σύνοφρυς κόρα ἐχθὲς ἰδοῖσα  
 Γὰς δαμάλας παρελϋντα, καλὸν καλὸν ἤμες ἔφασκεν·  
 Οὐ μὰν οὔδ' ἐλὼν ἐκρίθην ἅπο τὸν πικρὸν αὐτᾶ,  
 Ἀλλὰ κάτω βλέψας τὰν ἀμετέραν ὁδὸν εἶπον. 75  
 Ἀδεῖ' ἂ φωνὰ τᾶς πόρτιος, ἀδὺ τὸ πνεῦμα·  
 Ἀδὺ δὲ χῶ μόνος γαρεύεται, ἀδὺ δὲ χᾶ βῶς·  
 Ἀδὺ δὲ τῷ θέρους παρ' ὕδαρ ῥέον αἰθριοκοιτῆν.  
 Γᾶ δρυῖ ται βάλανοι κόσμος, τᾶ μαλίδι μᾶλα·

uch numerous sheep!" *Polwhele*.—  
 8. "Ὀκκα. This with the final long  
 ; for *δκα κα*, i. e. *δτε κε*, or *δτ' ἐν*.  
*Virgil*, *Georg.* ii. 200. "Non gramina  
 eerant; Et, quantum longis carpent  
 rmenta diebus, Exigua tantum gelidus  
 as nocte reponet."—69. *Σίττα*. *Comp.*  
*ι.* 45, 46.—70. *Τὸ μὲν . . . τὸ δέ.*  
*ome . . . some.*—*ᾧ ῥνες ἔχωντι*. For  
*ἱ ῥνες ἔχουσι*.

71. *Ἀνεβάλλετο*. *Began*. *Comp.*  
*ι.* 20.

72. *Σύνοφρυς*. *Comp.* *Anacreon*,  
*xviii.* 16. *Viger*, ix. § 5. 13.—*Ἐχθὲς*.  
*Comp.* ii. 144.—73. *Παρελϋντα*.  
*Comp.* v. 89. *Matth. Gr. Gr.* § 202.  
 2.—*Καλὸν καλόν*. *Virgil*, *Ecl.* iii.  
 '9. "Et longum, formose, vale, vale,  
 aquit, Iola!"—*ἤμες*. *Comp.* ii. 41.  
 —74. *Οὐ μὰν οὔδ'.* When these par-  
 icles include an adverbative sense,  
 hey may be rendered *nevertheless*; *how-*  
*ever*; and both negatives appertain to  
 hat follows, but differently, *οὐ* deny-  
 ing simply and generally, *οὔδ'.* particu-  
 larly. See *Hoogeveen*, xxxix. § 7. 17.  
 The Scholiast explains this: *Οὐ μόνον*  
*ὄγον ἤδον, ἀλλ' οὔδ' ἐλὼν τὸν πικρὸν*.

—*Ἐκρίθην ἅπο*. *Anastrophe* for *ἀπε-*  
*κρίθην*.

76. *Ἀδὺ τὸ πνεῦμα*. "Sweet is the  
 breath of heifers." *Polwhele*. *Kiess-*  
*ling* translates *πνεῦμα*, "cantus fis-  
 tulæ." *Warton* thinks *Milton* had  
*Theocritus* in view when he wrote the  
 passage: "Sweet is the breath of  
 morn, her rising sweet," &c. *P. L.*  
*iv.* 641.—77. *Ἀδὺ δὲ χῶ μόνος*.  
 This verse should be expunged, it be-  
 longs to *Idyl ix.* 7.—78. *Τῷ θέρους*.  
*I. e.* *διὰ τοῦ θέρους, during the summer*.  
*Virgil*, *Ecl.* i. 52. "Fortunate senex,  
 hic inter flumina nota Et fontes sacros  
 frigus captabis opacum." "These  
 verses, 76, 77, 78, are not in the least  
 connected with the preceding four;  
 nor vs. 79, 80, with these three. These  
 songs manifestly consist of little de-  
 tached independent parts: and *Daph-*  
*nis* passes from one subject to another,  
 just as *Menalcas* speaks first to the  
 wolf, then to the dog, and then to his  
 sheep." *Edwards*.

79. *Τᾶ δρυῖ ται βάλανοι*. *Virgil*,  
*Ecl.* v. 32. "Vitis ut arboribus decori  
 est, ut vitibus, utæ, Ut gregibus tauri,



Τᾷ βοὶ δ' ἅ μόςχος, τῷ βοκόλῳ αἱ βόες αὐταί. 80

ᾧς οἱ παῖδες ἄεισαν, ὃ δ' αἰπόλος ᾧδ' ἀγόρευεν·

ΛΥΠΟΛΟΣ.

Ἄδύ τι τὸ στόμα τοι, καὶ ἐφίμερος, ᾧ Δάφνι, φωνά·

Κρέσσον μελομένην τεῦ ἀκουέμεν ἢ μέλι λείχεν.

Λάσδεο τὰς σύριγγας· ἐνίκησας γὰρ αἰείδων.

Αἱ δέ τι λῆς με καὶ αὐτὸν ἄμ' αἰπολέοντα διδάξαι, 85

Τήναν τὰν μιτύλαν δωσῶ τὰ δίδακτρά τοι αἶγα,

Ἄτις ὑπὲρ κεφαλᾶς αἰεὶ τὸν ἀμολγέα πληροῖ.

ᾧς μὲν ὁ παῖς ἐχάρη, καὶ ἀνάλατο, καὶ πλατάγησε  
Νικησας· οὕτως ἐπὶ ματέρα νεβρὸς ἄλοιτο.

ᾧς δὲ κατεσμήχθη καὶ ἀνεντράπετο φρένα λύπα 90

ᾧτερος· οὕτω καὶ νύμφα γαμειθεῖς ἀκάχοιτο.

Κῆκ τούτω Δάφνις παρὰ ποιμέσι πρᾶτος ἔγεντο,  
Καὶ νύμφαν, ἄκρηβος ἐὼν ἔτι, Ναῖδα γᾶμεν.

segetes ut pinguibus arvis." Somewhat similar is the following from Callistratus, cited by the Scholiast on Sophocles Aj. vs. 293. "Ὡςπερ γὰρ τὰ φύλλα κόσμον τοῖς δένδροις φέρει, τὰ δὲ ἔρια τοῖς προβάτοις, ἡ δὲ χαίτη τοῖς ἵπποις, ἡ δὲ γενεὶς τοῖς ἀνδράσιν· οὕτω καὶ ἡ σιωπὴ κόσμον ταῖς γυναῖξιν φέρει.

82. Ἄδύ τι. Comp. i. 1. Virgil, Ecl. v. 45. "Tale tuum carmen nobis, divine poëta," &c. — 83. "Ἡ μέλι λείχεν. Comp. Septuagint, Cant. iv. 11.

84. Λάσδεο τὰς σύριγγας. Take these pipes, i. e. the pipe which had been won from Menalcas, together with his own pipe, which he had staked. The same construction occurs again, xv. 21., yet Valckenaër, Dahl, and Schæfer read τὰς σύριγγας, meaning the pipe which Menalcas had staked. Virgil, Ecl. vi. 69. "Hos tibi dant calamos, en! accipe, Musæ." Wernsdorf observes, that the presumption, vanity, and temerity of Menalcas, and the simplicity, candour, and modesty

of Daphnis, were the circumstances which induced the umpire to decide in favour of the latter.

85. Αἱ δέ τι λῆς. If you will teach me too some such lay, &c. Comp. i. 12. iv. 14.

88. ᾧς μὲν ὁ παῖς. ᾧς, without an accent, is equivalent to "quemadmodum," as; but ᾧς with an accent is the same as οὕτω, or. οὕτως, &c. — 90. Ἀνεντράπετο. Supply κατὰ before φρένα: Was downcast as to his mind with grief. — 91. ᾧτερος. Menalcas. Comp. vii. 37. — Γαμειθεῖσα. Betrothed. Some read ᾧς καὶ νύμφα γαμειθεῖσα. Hermann maintains that γαμειθεῖσα means asked in marriage, γαμειθεῖσα married. See Matth. Gr. Gr. § 228. p. 387.

92. Κῆκ τούτω. Virgil, Ecl. vii. 70. "Ex illo Corydon Corydon est tempore nobis." — 93. Ἀκρηβος. Very young, not having yet arrived at maturity. Comp. vs. 3.

## ΝΟΜΕΥ'Σ, Ἡ ΒΟΥΚΟ'ΛΟΙ.

ΕΓΔΥΛΛΙΟΝ Σ'.

ΔΑΦΝΙΣ ΚΑΙ ΜΕΝΑΛΚΑΣ.

κολιάσδεο, Δάφνι· τὸ δ' ὠδᾶς ἄρχεο πρᾶτος,  
 ἰᾶς ἄρχεο πρᾶτος, ἐφεψάσθω δὲ Μενάλκας,  
 τχως βωσὶν ὑφέντες, ὑπὸ στείραισι δὲ ταύρωσ·  
 μὲν ἅμᾳ βόσκοιντο, καὶ ἐν φύλλοισι πλανῶντο,  
 δὲν ἀτιμαγελεύντες· ἐμὴν δὲ τὴν βωκολιάσδεο 5  
 προθεν· ἄλλοθε δ' αὖθις ὑποκρίνοιτο Μενάλκας.

ΔΑΦΝΙΣ.

· μὲν ἂ μοσχὸς γαρεύεται, ἀδὺ δὲ χά βῶς,  
 · δὲ χά σύριγξ, χά βωκόλος, ἀδὺ δὲ κήγών.  
 · ἰ δὲ μοι παρ' ὕδωρ ψυχρὸν στιβάς· ἐν δὲ νένασται.

**MET'Σ.** THE SHEPHERD, or THE SMEN. Daphnis and Menalcas persuaded by a certain shepherd to sing in bucolic song. They sing one strain each, and each receives a prize. The shepherd presents them with a beautiful club of oxen's shape, and Menalcas with a wreathed conch.

τὸ δ' ὠδᾶς ἄρχεο. Virgil, *Ecl.* "Incipe, Mopse, prior." *Ecl.* "Incipe, Damoetas, tu deinde e, Menalca." — 3. Ὑφέντες. properly signifies to let under, suckling animal under its dam. — iv. 4. In the next clause all MSS. have ἐπὶ στείραισι, i. e. ἐπὶ στείραισι. Ὑφίεναι, however, do not convey the meaning intended

here, without a transposition of cases; as, Ὑφίεναι στείρας ταύροις. Thus Longinus, *Past.* iii. 21. Ὑποβάλλειν τὰς αἰγὰς τοῖς τράγοις. The Scholiast says ἐπὶ is put for ἐπὶ. Reiske, Warton, and Schæfer read ἐπὶ. — 4. Ἀμᾶ. Doric for ἅμα. *Comp.* x. 39. — Βόσκοιντο. Heinsius supplies εἶθε. — 5. Μηδὲν ἀτιμαγελεύντες. Not at all wandering from the herd. Ἀτιμαγελεῖν, as its derivation shows, properly signifies to despise the herd. *Comp.* Aristot. *Hist. Anim.* vi. 18. ix. 3. — 6. Ἐμπροσθεν. A poetical form for ἔμπροσθεν. — Ἄλλοθε δ' αὖθις. Then in turn.

7. Ἀδὺ μὲν. *Comp.* viii. 77. — 8. Ἀδὺ δὲ χά σύριγξ. *Comp.* viii. 78. seqq. Virgil, *Ecl.* iii. 82.

9. Ἐν δὲ νένασται. And in it are

Λευκᾶν ἐκ δαμαλαῖν καλὰ δέρματα, ταῖς μοι ἀπάσας 10  
 Λιψ κόμαρον τραγοίσας ἀπὸ σκοπιᾶς ἐτίναξε.  
 Τῷ δὲ Δέρευσ φρύγοντος ἐγὼ τόσσον μελεδάην,  
 Ὅσον ἐρῶντε πατρὸς μύθων ἢ ματρὸς ἀκούειν.

Οὕτω Δάφνις ἄεισεν ἐμίν· οὕτω δὲ Μενάλκας.

MENALCAS.

Αἴτνα μᾶτερ ἐμὰ, κῆγ' ὧ καλὸν ἄντρον ἐνοικέω 15  
 Κόιλαις ἐν πέτραισιν· ἔχω δέ τοι ὅσ' ἐν ὄνείρῳ  
 Φαίνονται, πολλὰς μὲν οἷς, πολλὰς δὲ χιμαίρας·  
 Ὡν μοι πρὸς κεφαλᾷ καὶ παρ' ποσὶ κώεα κεῖνται.  
 Ἐν πυρὶ δὲ δρυῖν' ὡ χορία ζέει, ἐν πυρὶ δ' αἶδι  
 Φαγοὶ χειμαίνοντος· ἔχω δέ τοι οὐδ' ὅσον ὄραν 20  
 Χείματος, ἢ νωδὸς καρύων, ἀμύλοιο παρόντος.

piled. Ἐν αὐτῇ δὲ τῇ κολίτῃ. Scholiast. See ἐν, prepositio sine casu, in Portus' Ionic Lexicon, and comp. Herod. i. 74.—10. Λευκᾶν ἐκ. The preposition here may be considered as pleonastic; and so the Scholiast took it: Δέρματα καλὰ δαμαλαῖν λευκῶν. Comp. i. 140. Viger, ix. § 1. 16.—11. Κόμαρον. Comp. v. 129.—Ἐτίναξε. "Dejecit."  
 12. Τῷ δὲ Δέρευσ. Comp. vss. 19, 20.—13. Ἐρῶντε. "Puer et puella." Toup. Winterton reads ἐρῶν τι, making τι the object of ἀκούειν, i. e. something admonitory. Kiessling conjectured ἐρῶν γε.

14. Οὕτω Δάφνις. Virgil, Ecl. vii. 20. "Hos Corydon, illos referebat in ordine Thyrsis."

15. Αἴτνα μᾶτερ. Μᾶτερ here is a nominative. Menalcas calls Ætna his mother, because it was the place of his birth. Thus Ida is called μητέρα θεῶν in Homer, Il. θ. 47.—16. Κόιλαις ἐν πέτραισιν. Polyphemus gives a similar description of his cave in Ovid, Met. xiii. 810. "Sunt mihi pars montis vivo pendentia saxo Antra."—18. Ὡν μοι πρὸς κεφαλᾷ. Imitated from Euri-

pides, Cycl. vs. 328. "Ὅταν δὲ βορέας χιόνα θρηϊκίος χέῃ, Δοραῖσι θεῶν σῶμα περιβαλὼν ἐμὸν, Καὶ πῦρ ἀνέσθων, χιόνος οὐδέν μοι μέλει.—19. Ἐν πυρὶ δέ. Virgil, Ecl. vii. 49. "Hic focus, et tædæ pingues: hic plurimus ignis Semper, et assidua postes fuligine nigri: Hic tantum Boreæ curamus frigora, quantum Aut numerum lupus, aut torrentia flumina ripas."—Ἐν πυρὶ δ' αἶδι. Supply εἶσιν. The Latin translations explain χορία by "exta," entrails. Comp. x. 11. According to Hesychius it signifies a preparation of milk and honey.—20. Χειμαίνοντος. When the storm rages. See Duker on Thuc. viii. 6. and Matth. Gr. Gr. § 563. Grammarians usually supply χρόνου. See Schæfer on Bos, Ellips. p. 549.—Οὐδ' ὅσον. This is equivalent to the Latin "ne tantillum quidem:" And I have as little care for winter as a toothless man, &c. The Scholiast says: Οὐκ ἔχω δὲ μικρὰν φροντίδα χειμῶνος, ὥσπερ οὐδὲ νωδὸς ἀνὴρ καρύων, &c. For ἢ, Toup conjectured ἢν, Casaubon and others ἦ, "quemadmodum."—21. Ἀμύλοιο. Ἀμύλος was a soft cake made of flour, not prepared by a mill,

Ταῖς μὲν ἐπεπλάταγῃσα, καὶ αὐτίκα δῶρον ἔδασκα,  
 Δάφνιδι μὲν κορύναν, τὰν μοι πατὴρ ἔτραφεν ἀγρός,  
 Αὐτοφυῶ, τὰν οὐδ' ἂν ἴσως μωμάσατο τέκτων·  
 Γῆνω δὲ στρόμβω καλὸν ὄστρακον, οὗ πρέας αὐτὸς 25  
 Σιτήτην, πέτραισιν ἐν Ἰκαρίαισι δοκεύσας,  
 Πέντε ταμῶν πέντ' οὖσιν· ὃ δ' ἐγκαναχῆσατο κόχλω.

Βωκολικαὶ Μῶσαι, μάλα χαίρετε, φαίνετε δ' ᾧδάν,  
 Γάν ποκ' ἐγὼ τήνοισι παρὼν αἶεσα νομεῦσι·  
 Μηκέτ' ἐπὶ γλώσσας ἄκρας ὀλοφυγδὼνα φύσης. 30  
 Τέττιξ μὲν τέττιγι φίλος, μύρμακι δὲ μύρμαξ,

but by pounding. Some suppose it to be boiled wheat.

23. Κορύναν. Comp. vii. 19. 43.—  
 24. Αὐτοφυῶ. That is, *shaped by nature*, as being an entire plant. Warton and Harles extol with much praise the elegant simplicity in the description of these gifts.—25. Στρόμβω. Στρόμβος properly signifies any body twisted round, or turned round, as a top; here it signifies a conch, such as was formerly used as a trumpet: the “Murex Tritonis” of Linnæus.—26. Πέτραισιν ἐν Ἰκαρίαισι. On the Icarian rocks, i. e. on the rocky shore of the island Icaria, now Nicaria, one of the Sporades in the Ægean sea. The Scholiast says: ἐν ταῖς πέτραις τοῦ Ἰκαρίου πελάγους.—Δοκεύσας. Δοκεῖν signifies to lie in wait for; here to surprise, take by surprise.—27. Πέντε ταμῶν. I. e. eis πέντε μέρη ταμῶν ἀνθρώποις πέντε οὖσιν. See Schäfer on Bos, Ellips. p. 683.—Ὁ δέ. Menalcas. He was so delighted with the gift, that he immediately sounded it, as he would a trumpet. The author's meaning is misrepresented by Fawkes.

28. Βωκολικαὶ Μῶσαι. All hail, *hucolic Muses!* An usual mode of invocation. Virgil, Ecl. vii. 21. “Nymphæ, noster amor, Libethrides, aut mihi carmen, Quale meo Codro, con-

cedite.” Comp. Callimachus, H. Cer. vs. 135. “The shepherd having praised and rewarded Daphnis and Menalcas for their singing, was desirous of letting them hear how he could sing himself: he therefore requests the Muses to bring to his memory the song he chanted to the four shepherds, who partook of the fish with him. This song begins at vs. 31. and ends with the Idyl.” Edwards. Some give the remainder of the Idyl to Menalcas.—29. Τάν ποκ' ἐγώ. Comp. i. 24. ii. 45. Meineke would prefer τὰν τόκ' ἐγώ.

30. Μηκέτι. Never, as in Pindar, Olymp. i. 7. This verse is supposed not to belong to this place. It alludes to a superstitious opinion of the ancients, that a falsehood was sometimes followed by some such punishment, as a blister on the tip of the tongue, or a pimple on the nose, &c. Vossius, who, for φύσης, reads φύση, sc. ἡ φῆη, interprets it thus: Lest hereafter the song, as being badly repeated, should produce a pustule on the tip of my tongue. He adds, that superstition assigned this punishment for an unskillful recitation of verses.

31. Τέττιξ μὲν τέττιγι. Thus Gregory Nazianzen: Πῶλοι μὲν πάλοισι φίλοι, ἑλαφοὶ τ' ἐλάφοισι, Καὶ ψῆρες ψήρεσιν, ἀγνῶ δέ τε τίμιος ἀγνός.

Ἴρηκες δ' Ἰρηξιν ἐμὴν δ' ἅ Μῶσα καὶ ψῶδά.  
 Τᾶς μοι πᾶς εἴη πλεῖος δόμος· οὔτε γὰρ ὕπνος,  
 Οὐτ' ἔαρ ἐξακίνας γλυκερώτερον, οὔτε μελίσσαις  
 Ἀνθεα, ὅσσον ἐμὴν Μῶσαι φίλαι· οὐς γὰρ ὀρεῦντι 35  
 Γαθεῦσαι, τῶς δ' οὔτι ποτᾶ δαλήσατο Κίρκα.

Comp. Juvenal, xv. 159. — 32. Ἐμὴν δ' ἅ Μῶσα. Comp. Virgil, Georg. ii. 475.

33. Τᾶς μοι πᾶς. "Quo carmine mihi tota sit plena domus." *Portus*. "Hac (*Musa*) mihi," &c. *Kiessling*. Τᾶν in place of τᾶς would have obviated the ambiguity. — Οὔτε γὰρ ὕπνος.

Virgil, Ecl. v. 46. "Tale tuum carmen nobis, divine poëta, Quale sopor fessis in gramine, quale per æstum Dulcis aquæ saliente sitim restinguere rivo." Thus also Pope, Past. iii. 43. "Not bubbling fountains," &c. — 36. Δαλήσατο. Δηλεῖσθαι sometimes signifies to injure by philters. Comp. xv. 48.

## ἜΡΓΑΤ'ΝΑΙ, Ἡ ΘΕΡΙΣΤΑΙ.

Εἰς τὸ ἄλσιον ἴ.

ΜΙΛΩΝ ΚΑΙ ΒΑΤΤΟΣ.

Ἐργατίνα βουκαῖε, τί νῦν, ὦ ἕρπῃ, πεπόνθης;  
Οὐτε τὸν ὄγμον ἄγειν ὀρθὸν δύνα, ὡς τοπρὶν ἄγες.

**ἜΡΓΑΤ'ΝΑΙ.** THE LABOURERS, OR THE REAPERS. This Idyl commences with a dialogue between two reapers, Milo and Battus. The latter is so captivated with the love of a music-girl, named Bombyce, that he is unable to perform his work as he ought, and to keep pace with his fellow labourers. Being interrogated by Milo, he declares his love, and sings the praises of his mistress. Milo compliments him, in a jeering manner, on his singing, and in his turn repeats the Song of Lytiæses.

1. Ἐργατίνα βουκαῖε. Rustic labourer. Βουκαῖος is properly applied to one who follows a yoke of oxen; one who ploughs with oxen: hence a rustic in general.—Τί νῦν. What now has happened to you, O unhappy man? Comp. Viger, v. § 9. 11. seqq. ὦ ἕρπῃ is Doric for ὦ ὀξυρῃ. Comp. Aristoph. Nub. 645. Vesp. 1502. Πεπόνθης, Doric for πεπόνθεις, and this for ἐπεπόνθεις. Comp. vii. 88. Matth. Gr. Cor. § 198. 4. and Koen on Gregorius Cor. p. 81.—2. Οὐτε τὸν ὄγμον. Neither art thou able to proceed in a straight line, &c. Thus the Scholiast: Οὐτε τὴν εὐθείαν τάξιν, ὡς πρότερον, διατήρεις. Ὀγμος properly signifies a furrow made in ploughing: hence a

line; a row of mowers; the straight space which is cut in mowing; also the swath cut. In Homer, II. A. 67. we have: Οἱ δ', ὅστ' ἀμειγῆρες ἐναντίοι ἀλλήλοισιν Ὀγμον ἐλαύνωσιν, κ. τ. λ. On which Heyne writes: "Ὀγμος est ordo metentium frugem, inde et series frugis seu demetendæ, seu demessæ in agro jacentis. Comp. Σ. 546. 557. nostris hominibus das Schwad. Ὀγμον ἐλαύνειν, ut apud Theocritum, x. 2. ὄγμον ἔγειν ὀρθόν, erit accipiendum de ipso opere faciendo, seu de ordine stipularum, quem metendo ac secando pererrat messor: ἐλαύνει adeo, ἔγει, ducit, facit, seriem stipularum recisarum. Eodem modo quo sulcum arator facit, ducit, ἐλαύνει: ut Pindar, P. iv. 405, ὀρθὰς δ' ἀβλακας ἐντανύσαις ἔλανε: sic Latini ducere sulcum, pro facere." More modern editors generally follow in the same track. But Dr. Kennedy, late Fellow of Trinity College, Dublin, in his excellent edition of Homer, observes: "Heyne cites Pindar in favour of that which he prefers. I do not think, however, that the passage he cites bears him out in his interpretation, and should prefer the construction, ἐναντίοι ἀλλήλοισιν ἐλαύνωσι κατὰ τὸν ὄγμον: ply their task in

Οὐβ' ἅμα λαιοτομεῖς τῷ πλατίον, ἀλλ' ὑπολείπτῃ,  
 Ὡσπερ οἷς ποίμνας, τᾶς τὸν πόδα κάκτος ἔτυψεν.  
 Ποῖός τις δέιλαν τὴ καὶ ἐκ μέσσω ἅματος ἐσόσῃ, 5  
 \*Ὁς νῦν ἀρχόμενος τᾶς αὐλακος οὐκ ἀποτρώγεις;

ΒΑ'ΤΤΟΣ.

Μίλων ὀψαμᾶτα, πέτρας ἀπόκομ' ἀτεράμνω,  
 Οὐδαμά· τοι συνέξα ποθέσαι τινὰ τῶν ἀπεόντων;

ΜΙ'ΑΩΝ.

Οὐδαμά· τίς δὲ πόθος τῶν ἔκτοθεν ἐργάτα ἀνδρί;

ΒΑ'ΤΤΟΣ.

Οὐδαμά νυν συνέξα τοι ἀγρυπνήσαι δι' ἔρωτα; 10

a straight forward course." Berndt in his Lexicon Homericum says: "Messores linea recta metendo procedunt, viam ducunt metendo; nam ελαίνειν ὄγμον, et ἔχειν ὄγμον, pro δγμεύειν, sulcum ducere, proficisci linea recta; ad analogiam ελαίνειν τάφρον significat viam ducere rectam, ut arator aratro sulcum ducere dicitur." The hippopotamus, which feeds walking backwards, is said by Nicander, Ther. 570. ὄγμον ελαίνειν παλίσσυντον; and Oriban, speaking of cranes travelling, says, Hal. A. 625. ἄλλυντον ὄγμον ἔχουσιν. Comp. Sturz's Lexicon Xenoph. v. δγμεύειν. Ὀγμος is incorrectly accented on the last syllable in some dictionaries. — Δόνα. Doric for δόνασαι. See Matth. Gr. Gr. § 230. p. 394.

3. Οὐβ' ἅμα. Neither do you reap the corn in an equal pace with your fellow labourers. Comp. vs. 21. — 4. Ὡσπερ οἷς. Virgil, Georg. iii. 465. speaking of an unhealthy sheep, says: "Videris aut summus carpentem ignavus herbas, Extremamque sequi," &c. — Κάκτος. The cactus, or prickly pear. Some translate it a thistle;

others an artichoke. Comp. Theophrast. H. P. vi. 4. Athenæus, i. 28.

5. Ποῖός τις δέιλαν. How will you be in the evening, or even in the afternoon? Portus constitutes an hysteron-proteron here. See Matth. Gr. Gr. § 425. 2. a. Δεῖλη, by itself, signifies twilight, either in the morning or in the evening. Comp. Viger, iii. § 4. 5. Τὸ is Doric for σὺ, which escaped Schäfer on Sophocles, Trach. p. 332. — ἅματος. Comp. ii. 86. — 6. Ἀρχόμενος. Harles would supply τοῦ ἔργου, or τοῦ λαιοτομεῖν, or repeat τῆς αὐλακος. Kiessling prefers the first. — Τὰς αὐλακος. Literally: *Do not devour the ridge*, i. e. make no progress in mowing down the swath.

7. Ὀψαμᾶτα. This word is improperly written with an acute on the penult in the common editions. — Πέτρας ἀπόκομμα. "Fragment of the flinty crag." Polwhele. Comp. Tibullus, i. 1. 64. i. 10. 59. — 8. Ποθέσαι. Matth. Gr. Gr. § 179.

10. Οὐδαμά νυν. Did it never then happen to you, &c. The particle νυν here without an accent has the signification of δὴ, or οὖν. It is circum-

ΜΙ'ΑΘΝ.

ἔγε συμβαίη· χαλεπὸν χορίω κύνα γεῦσαι.

ΒΑ'ΤΤΟΣ.

λ' ἐγὼ, ὦ Μίλων, ἔραμαι σχεδὸν ἐνδεκαταῖος.

ΜΙ'ΑΘΝ.

πίθω ἀντλείς δῆλον· ἐγὼ δ' ἔχω οὐδ' ἄλις ὄξος.

ΒΑ'ΤΤΟΣ.

γάρτοι πρὸ θυρᾶν μευ ἀπὸ σπόρῳ ἄσκαλα πάντα.

ΜΙ'ΑΘΝ.

δέ τυ τᾶν παίδων λυμαίνεται;

15

ΒΑ'ΤΤΟΣ.

Ἄ Πολυβῶτα,

γρὰν ἀμώντεσσι παρ' Ἴπποκόωντι ποταύλει.

in some editions. See Madame de la Harpe on Callimachus, L. P. vs. 4. and on Aristoph. Nub. 142. even, xxxii. § 1. 5.

Μηδέ γε συμβαίη. No: and it never happen. — Χαλεπὸν. It is dangerous to make a dog taste a skin, overb, to which Horace alludes, l. 5. 83. "Ut canis a corio nunc absterrebitur uncto." Lucian

mentions it in his tract to an *Illibionianiac*, c. 25. Οὐδὲ γὰρ ἐπαξ παύσαιτο ἢ σκυτοτραγεῖν σα. Comp. Erasmus, Adag. ii. Χορίον, or χορίον, signifies the al membrane which wraps the in the womb; hence a *skin*, *le-*

The passages from Lucian and ce seem to favour this meaning Some translate it "exta," or *stina*, entrails.

ἔραμαι. Comp. i. 78. ii. 149.

Ἐκ πίθῳ. A proverb. The ing is: You doubtless are wealthy ive upon luxuries; but I am poor, must not even dream of being ve. For δῆλον, which is taken

here ironically, Brunek reads from conjecture *πῆλόν*, wine; and for *ὄξος* he gives *ὄξους*: but Reiske shows that a nominative, or an accusative, may be joined with *ἄλις*. The English idiom is similar: *I have scarcely vinegar enough*. Comp. Apoll. Rhod. ii. 424. Callimachus, H. Jov. vs. 84.

14. Τοιγάρτοι. A proverb, meaning that every thing was neglected: *Therefore all before my doors is unweeded since sowing time*. Somewhat similar is this of Virgil, Ecl. ii. 70. "Semi-putata tibi frondosa vitis in ulmo est." The commentators understanding this verse of Theocritus literally, and not being able to reconcile the *ten days'* passion of Battus with the *length of time* from sowing to harvest, propose reading *σποδῶ* for *σπόρῳ*. Polwhele translates it: "Ah! hence it is my fallows are unsown."

15. Τίς δέ τυ. Comp. i. 56.—Ἄ Πολυβῶτα. The daughter of Polybutes. — 16. Ἄ πρῶν. This verse occurred before, Idyl vi. 41.



ΜΙΛΩΝ.

Εὖρε θεὸς τὸν ἀλιτρόν· ἔχεις πάλαι ὦν ἐπεθύμεις.

ΒΑΤΤΟΣ.

Μωμᾶσθαί μ' ἄρχη τύ· τυφλὸς δ' οὐκ αὐτὸς ὁ Πλοῦτος,  
'Αλλὰ καὶ ὦ φρόντιστος Ἔρως. μὴδὲν μέγα μυθεῖ. 20

ΜΙΛΩΝ.

Οὐ μέγα μυθεῖμαι· τὸ μόνον κατάβαλλε τὸ λαῖον,  
Καί τι κόρας φιλικὸν μέλος ἀμβάλευ· αἰδιον οὕτως  
'Εργαξή· καὶ μὰν πρότερόν ποκα μουσικὸς ἦσθα.

ΒΑΤΤΟΣ.

Μῶσαι Πιερίδες, συναείσατε τὰν ῥαδινάν μοι  
Παῖδ'· ὦν γάρ χ' ἄψησθε, θεαί, καλὰ πάντα ποιεῖτε. 25  
Βομβύκα χαρίεσσα, Σύραν καλέοντί τυ πάντες,  
'Ισχάν, ἀλιόκαυστον· ἐγὼ δὲ μόνος μελίχλωρον.  
Καὶ τὸ Ἴον μέλαν ἐντὶ, καὶ ἅ γραπτὰ ὑάκινθος·

17. Εὖρε θεὸς τὸν ἀλιτρόν. Two proverbs, suitable to the particular case of Battus. They are humorously said to ridicule Battus for falling in love with an old maid. The Gods have caused you to be fascinated by an old maid, to punish you for your sins; and, having attained what you ardently desired, you must make the best of it. "The vulgar personages of Theocritus are full of adages. It is remarkable, that the common people, in general, manage the proverbs of their country with great adroitness." *Polwhale*.

19. Τυφλὸς δ' οὐκ αὐτός. The pronoun αὐτός is used here in the signification of *μόνος*. Comp. Polyb. vi. 48. Viger, iv. § 9. — 20. Ὁ φρόντιστος. For ὁ ἀφρόντιστος, the author of cares. So this word is interpreted by H. Stephens: "curarum auctor Cupido." In this case it is compounded of *a* intensitive and is equivalent to το-

λυφρόντιστος. It is generally translated "curarum experts." — Μὴδὲν μέγα μυθεῖ. Do not talk so big. See Lobbeck on Sophocles, Aj. 384. Edwards translates it, "Don't make game of me!"

21. Τὸ λαῖον. Comp. Eustathius on Homer, Il. B. 147. — 22. Κόρας. For περὶ κόρας. This is said in a jeering manner. — Ἀμβάλευ. Comp. vi. 20. viii. 71.

24. Ραδινάν. Tall, slender. This epithet is generally applied to trees, as in Idyl xi. 45. xxvii. 45. Comp. Griffiths on Æschylus, Prom. vs. 400. — 25. Ὦν γάρ χ' ἄψησθε. For ὦν γάρ κε (κεν, or ἄν,) ἄψησθε.

26. Σύραν. Gipsy. — 27. Μελίχλωρον. Literally, yellow like honey, honey-coloured. Harles translates it, *eine Brünette*.

28. Καὶ τὸ Ἴον. Virgil, Ecl. x. 38. "Quid tum si fuscus Amyntas? Et nigra violæ sunt, et vaccinia nigra." —

Ἄλλ' ἔμπας ἐν τοῖς στεφάνοις τὰ πρᾶτα λέγονται.  
 Ἄ αἶξ τὸν κύτισον, ὁ λύκος τὰν αἶγα διώκει, 30  
 Ἄ γέρανός τ' ἄροτρον· ἐγὼ δ' ἐπὶ τὴν μεμάνημαι.  
 Αἶθε μοι ἦσαν ὅσα Κροῖσόν ποκα φαντὶ πεπᾶσθαι·  
 Χρῦσοι ἀμφοτέροί κ' ἀνεκείμεθα τᾷ Ἀφροδίτῃ·  
 Τῶς αὐλῶς μὲν ἔχοισα, καὶ ἡ ῥόδον, ἡ τύγε μάλλον,  
 Σχήμα δ' ἐγὼ καὶ καινὰς ἐπ' ἀμφοτέροισιν ἀμύκλας. 35  
 Βομβύκα χαρίεσσ', οἱ μὲν πόδες ἀστράγαλοι τεύς,  
 Ἄ φωνὰ δὲ τρύχνος· τὸν μὲν τρόπον οὐκ ἔχω εἰπεῖν.

## ΜΙΛΩΝ.

Ἡ καλὰς ἄμμε ποιῶν ἐλελήθη βῶκος ἀοιδάς·

Γραπτά. Virgil, Ecl. iii. 106. "Flores inscripti nomina regum."—29. Ἄλλ' ἔμπας. And yet;—nevertheless in composing garlands these flowers particularly are gathered. Virgil, Ecl. ii. 18. "Alba ligustra cadunt, vaccinia nigra leguntur."—Τὰ πρᾶτα. Comp. Viger, iii. § 10. 14. and Hoogeveen on Viger, iii. § 2. 2.

30. Ἄ αἶξ. Virgil, Ecl. ii. 62. "Torva læna lupum sequitur, lupus ipse capellam; Florentem cytisum sequitur lasciva capella; Te Corydon, o Alexi." Comp. Georg. ii. 431. Idyl v. 128.—31. Τᾷροτρον. For τὸ ἄροτρον, the plough, and not the sown field, ἄροτρον, as Edwards makes it. See his long note.—Ἐπὶ τίν. I. e. ἐπὶ σοί. Comp. ii. 11. For the formula μαίνεσθαι ἐπὶ τίνι, see Idyl. ii. 48.

32. Πεπᾶσθαι. Perf. inf. mid. from the obsolete πάω, I feed, graze, pasture. In the mid. πάομα, I pasture for myself, keep cattle: hence possess in a general sense. Comp. Reiske on Idyl xv. 90. Τὸ πεπᾶσθαι, ἀντὶ τοῦ κεκτησθαι. Scholiast.—33. Χρῦσοι ἀμφοτέροί κε. Virgil, Ecl. vii. 36. "Nunc te marmoreum pro tempore fecimus; at tu, Si foetura gregem suppleverit, aureus esto."—35. Σχήμα δ' ἐγὼ. I. e.

in the habit of a harper, with a long flowing gown and elegant sandals. Graefe supplies καινὸν to σχήμα.—Ἐπ' ἀμφοτέροισιν. Supply ποσὶ. Comp. Bos, Ellips. Gr. v. ποὺς. Virgil, Ecl. vii. 32. "Puniceo stabis suras evincta cothurno."—Ἀμύκλας. Elegant and fashionable sandals, such as were usually manufactured at Amyclæ in Laconia. Comp. Meursius, Miscell. Lacon. i. 18.

36. Ἀστράγαλοι. He compares her feet to dice, as being well-shaped, and symmetrically beautiful. Some think the agility of her feet is intended. Comp. Solomon's Song, vii. 1.—37. Ἄ φωνὰ δὲ τρύχνος. Thy voice is sweetness. Τρύχνος is the "Solanum hortense," *essbarer Nachtschatten*, "edible nightshade," of the botanists. The berries of this plant were considered very sweet.—Τὸν τρόπον. Turn of mind, character, disposition. Comp. Herod. vi. 128. "The moral of your mind." *Fawkes*. "Thy manners." *Polwhele*.

38. Ἡ καλὰς. Ironically, and with sarcasm.—Ποιῶν ἐλελήθη. He has composed unknown to us, i. e. we did not know that he was a poet. Comp. Viger, v. § 8. 3. Matth. Gr. Gr. § 552. β. For the plurperfect ἐλελήθη.

Ὡς εὖ τὰν ἰδέαν τᾷς ἁρμονίας ἐμέτρησεν.

Ὡ μοι τῷ πάγωνος, ὃν ἀλιθίως ἀνέφυσα.

40

Θάσαι δὴ καὶ ταῦτα τὰ τῷ θεῷ Λυτιέρσα·

Δάματερ πολύκαρπε, πολύσταχυ, τοῦτο τὸ λαῖον

Εὐεργόν τ' εἶη, καὶ κάρπιμον ὅττι μάλιστα.

Σφίγγετ', ἀμαλλοδέται, τὰ δράγματα, μὴ παριών τις

Εἴπη, σύκιννοι ἄνδρες, ἀκώλετο χούτος ὁ μισθός.

45

Ἐς βορέην ἀνεμον τᾷς κόρθους ἅ τομά ὕμιν

Ἡ ζέφυρον βλεπέτω· κιαίνεται ὁ στάχυς οὕτως.

Σῆτον ἀλοιῶντας φεύγεν τὸ μεσαμβρινὸν ὕπνον·

Ἐκ καλάμας ἄχυρον τελέθει ταμόσδε μάλιστα.

Ἀρχεσθαι δ' ἀμῶντας ἐγειρομένω κορυδαλλῷ,

50

Καὶ λήγειν, εὐδοντος· ἐλιννῦσαι δὲ τὸ καῦμα.

see Matth. Gr. Gr. § 198. 4.—39. *Τὰν ἰδέαν.* The rhythm of the melody. Lucian, Imag. c. 14. *Τὸ γὰρ τῆς τε ἁρμονίας τὸ ἀκριδέστατον διαφυλάττειν, ὥς μὴ παραβαίνειν τι τοῦ ῥυθμοῦ, ἀλλ' εὐκαίρῳ τῇ ἁρσεί καὶ θέσει διαμεμετρῆσθαι τὸ ῥῆμα.* Comp. Longinus, xxxix. 4. and Dr. Busby's Dictionary of Music, v. *Rhythm and Rhythmus.*

40. Ὡ μοι τῷ πάγωνος. *Ah me, this beard of mine! how vainly have I nourished it!* Comp. iv. 40. Matth. Gr. Gr. § 371. Some think the genitive here governed by ἔνεκα understood. See Hoogeveen, xxx. § 1. 3. seqq.—Ἀνέφυσα. So "sapientem pascere barbam" in Horace, Sat. ii. 3. 35. A long beard was considered a mark of wisdom.

41. Θάσαι δὴ. Consider now these verses also, &c. Comp. i. 149. Brunck and Gaisford give vs. 41 to 55 inclusive to Battus. Edwards divides the song of Lytieres into distichs, which he arranges thus: 42, 43. 50, 51. 46, 47. 44, 45. 48, 49.

42. Δάματερ. Comp. Virgil, Georg. i. 339. seqq. and Spanheim on Callimachus, H. Cer. 2, and 137.—Τοῦτο

τὸ λαῖον. *This field.* Comp. Hesiod. *Erg.* 465. seqq.

44. Ἀμαλλοδέται. The same as ἀμαλλοδετῆρες in Homer, Π. Σ. 553. *sheaf-binders.* — 45. Σύκιννοι ἄνδρες. *Weak, good-for-nothing fellows!* A metaphor from the fig-tree, the wood of which was considered worthless; "inutile lignum," Horace, Sat. i. 8. 1., and not even fit for the fire. See Hemsterhuis on Aristophanes, Plut. 946.

46. Ἐς βορέην. *Turn the butt of your sheaves to the north, &c.* This was a superstitious practice with the ancients. Comp. Cato de R. R. c. 83. 132. seqq. Colum. R. R. ii. 21. 2.—Ἄ τομά. That end of the straws where they are cut.

48. Ἀλοιῶντας. Supply *χρῆ.* Comp. vs. 56. Matth. Gr. Gr. § 427. Reiske reads ἀλοιῶντες, and supplies *μέμνησο, or μεμήσθω, or μέμνησθε, or μεμήσθωσαν.* — Μεσαμβρινόν. Comp. i. 15.—49. Ἐκ καλάμας. Virgil, Georg. i. 298. "Et medio tostas aestu terit area fruges." Comp. Georg. iii. 132. seqq.

50. Ἀμῶντας. Supply *χρῆ.* — Κορυδαλλῷ. Comp. vii. 29.—51. Ἐλα-

Εὐκτὸς ὁ τῷ βατράχῳ, παιῖδες, βίος· οὐ μελεδαίνει  
 Τὸν τὸ πιεῖν ἐγχεῦντα· πάρεστι γὰρ ἄφθονον αὐτῷ.  
 Κάλλιον, ὃ 'πιμελητὰ φιλάργυρε, τὸν φακὸν ἔψειν·  
 Μὴ 'πιτάμης τὰν χεῖρα καταπρίων τὸ κύμινον. 55  
 Ταῦτα χρή μοχθεῦντας ἐν ἀλίῳ ἄνδρας αἰεῖδεν·  
 Τὸν δὲ τεόν, βουκαῖε, πρέπει λιμηρὸν ἔρωτα  
 Μυθίσδεν τᾷ ματρὶ κατ' εὐνὰν ὀρθρευοίσα.

νῦσαι. "Quiescere medio æstu." Comp. i. 15.

52. Οὐ μελεδαίνει. *Is not concerned about*, i. e. does not require any person, &c. Comp. Matth. Gr. Gr. § 348. obs. 2. — 53. Ἐγχεῦντα. See Matth. Gr. Gr. § 202. 12.

54. Κάλλιον. *You had better go, miserly steward, and boil the lentils, &c.* These verses are thus paraphrased by Edwards: "It would be more for your credit, old skinflint, to go home and get us our supper, than to stand preaching to us here. But take care you don't cut your fingers in splitting a bean." — 55.

Μὴ 'πιτάμης. *Take care that you do not, &c.* See Bos, Ellips. Gr. in *βλέπειν, ὁρᾶν, σκοπεῖν, φροντίζειν, ἴνα,* and *ὅπως*. — Τὸ κύμινον. *Cumin.* The seeds were used by the Greeks as a condiment.

57. Λιμηρὸν. *Your beggarly love-song.* Count Finkenstein translates it literally *verhungerte*: and so Toup: *a poor hungry song about love.* Other German translators render it *klägliche*, "wretched," as in Virgil, *Ecl. iii. 27.* "Stridenti miserum stipula disperdere carmen." — 58. Τᾷ ματρὶ. I. e. to a silly, bed-ridden old woman.

## ΚΥΚΛΩΨ.

ΕΓΔΥΛΛΙΟΝ α'.

Οὐδὲν ποττὸν ἔρωτα πεφύκει φάρμακον ἄλλο,  
 Νικία, οὐτ' ἔγχριστον, ἐμὴν δοκεῖ, οὐτ' ἐπίπαστον,  
 Ἥ ταὶ Πιερίδες· κοῦφον δέ τι τοῦτο καὶ ἀδὺ  
 Γίνετ' ἐπ' ἀνθρώποις· εὐρῆν δ' οὐ ῥαδίον ἐντι.  
 Γινώσκειν δ' οἶμαί τυ καλῶς, ἱατρὸν ἔοντα,  
 Καὶ ταῖς ἐννέα δὴ πεφιλαμένον ἔξοχα Μοῖσαις.

5

**ΚΥΚΛΩΨ.** THE CYCLOPS. In this Idyl, which is addressed to Nicias, a learned physician of Miletus, the poet endeavours to show that poetry is the only remedy for love. To illustrate this he instances the case of Polyphemus, who loved to distraction the sea-nymph Galatea. The monster is represented as sitting on a lofty rock, overlooking the ocean, and soothing his sorrows with poetry and music. In a former Idyl, Damoetas represents the character of the Cyclops; in this Polyphemus is introduced in his own person: in that Galatea is a wanton, and Polyphemus obdurate; in this the nymph grows shy, and slights her lover, who almost loses his reason in despair. The charms of poetry, however, restore him to his senses; and we cannot but feel the sweetness of his song, which is not only musical but elegant. This is the last of those poems of Theocritus

which the critics will allow to be genuine pastorals.

1. Οὐδὲν ποττὸν ἔρωτα. Ovid, Met. i. 523. "Hei mihi, quod nullis amor est medicabilis herbis!" — Ποττὸν. Comp. v. 74. — Πεφύκει. From the perfect of φύω is formed this new verb πεφύκω. Comp. v. 28. xv. 58. Pind. Pyth. iv. 325. Matth. Gr. Gr. § 221. 372. — 2. Ἐγχριστον. Of the several kinds of remedies used by the ancients some were rubbed on as ointments, others sprinkled on in powder. Comp. Æschyl. Prom. 478. Pindar, Pyth. iii. 91. — 3. Κοῦφον δέ τι. This remedy, somewhat gentle and sweet, is in the power of mankind; but it is not easy to find it. It is in the power of men, says Kiessling, as being a gift from heaven; but being granted to a very few, it is difficult to be found. — 4. Εὐρῆν. Doric for εὐρεῖν. Comp. xv. 24. xxiv. 80. Matth. Gr. Gr. § 202. 11.

ὕττω γοῦν ράϊστα διαῖγ' ὁ Κύκλωψ ὁ παρ' ἀμῖν,  
 ῥχαῖος Πολύφαμος, ὅκ' ἤρατο τᾶς Γαλατείας,  
 τι γενειάσδων περὶ τὸ στόμα τῶς κροτάφως τε·  
 ατο δ' οὔτι ρόδοις, οὐ μάλοις, οὐδὲ κικίννοις, 10  
 λ' ὀλοαῖς μανίαις· ἀγεῖτο δὲ πάντα πάρεργα.  
 ἰλάκι ται ὅιες ποτὶ ταῦτ' αὐταὶ ἀπῆλθον  
 πρᾶς ἐκ βοτάνας· ὁ δὲ, τὰν Γαλατείαν αἰδων,  
 ὧ ἐπ' αἰόνοσ κατατάκετο φυκιέσσας  
 αοῦς, ἔχθιστον ἔχων ὑποκάρδιον ἔλκος 15  
 γριος ἐκ μεγάλας, τό οἱ ἤπατι πᾶξε βέλεμνον.  
 λὰ τὸ φάρμακον εὔρε· καθεζόμενος δ' ἐπὶ πέτρας  
 ηλᾶς, ἐς πόντον ὀρῶν, αἶειδε τοιαῦτα·  
 Ω λευκὰ Γαλάτεια, τί τὸν φιλέοντ' ἀποβάλλῃ;  
 κοτέρα πακτᾶς ποτιδεῖν, ἀπαλωτέρα ἀρνός, 20  
 τγχα γαυροτέρα, φιαρωτέρα ὄμφακος ὠμᾶς·

ὀδτω. Thus, by the charms of  
 y and music.—Παρ' ἀμῖν. I. e.  
 cily.—8. Ῥχαῖος. Comp. v.  
 16. vii. 98.—9. Ἄρτι γενειάσδων.  
 liger, vii. § 4. 1.

ἤρατο δ' οὔτι ρόδοις. He loved,  
 mely as others usually do, by  
 ng roses, &c., but he loved with  
 cious fury. "This representation  
 olyphemus does not interest us, or  
 our sympathy, since we cannot  
 uile his habits with the general  
 ictor of pastoral life. The idea of  
 rocroy repels our pity. No one  
 athises in the sorrows of savage  
 " Poluhele.

Ποτὶ ταῦτ' αὐτῶν. For πρὸς τὸ αὐτῶν.  
 βταλ. Of their own accord. So in  
 il, Ecl. iv. 21. "Ipsæ lacte do-  
 referent distenta capellæ Ubera."  
 vii. 11. "Huc ipsi potum venient  
 rata juvenici."—14. Αὐτῶ. There.  
 bs and Dahl would read αὐτὸς,  
 ὠόνος. This reading is supported  
 any MSS.—15. Ἐχθιστον ἔχων.  
 Nonnus Dionys. x. 287. ἀμφι-  
 ὑποκάρδιον ἰδὼν ἔρωτος; and xv.  
 ὑποκάρδιον ἔλκος ἐρώτων. Virgil,

Æn. iv. 67. "Tacitum vivit sub pec-  
 tore vulnus."—16. Κύπριος ἐκ μεγάλας.  
 Comp. ii. 30. Κύπριος is a Doric form.  
 —Τό οἱ ἤπατι. From Homer, Odys.  
 x. 83. Ἐν δέ οἱ ἤπατι πῆξε ὀδὸν βέλος.  
 Meineke, who refers τὸ to ἔλκος, ex-  
 plains this sentence thus: "Infestum  
 sub pectore vulnus ferens, quod Veneris  
 telum ei infixit." The expression  
 ἔλκος πῆξε is not without example.  
 The author of the Syrinx says, vs. 7.,  
 ὅς Μοῖσα λιγὸν πᾶξεν ἰσσοτεφάνῳ ἔλκος.  
 Comp. Sophocles, Antig. 961. Kiess-  
 ling interprets τὸ by "quoniam."

18. Τοιαῦτα. An amphibrachys here.  
 See D'Orville, Van. Crit. p. 419.

20. Λευκοτέρα. Virgil, Ecl. vii. 37.  
 "Nerine Galatea, thymo mihi dulcior  
 Hyblæ, Candidior cyenis, hedera for-  
 mosior alba." Ovid, Met. xiii. 791.  
 "Splendidior vitro; tenero lascivior  
 hædo." The expression λευκοτέρα  
 ποτιδεῖν has been imitated by Horace,  
 Od. iv. 2. 59. "niveus videri." Comp.  
 Matth. Gr. Gr. § 535. b.

21. Φιαρωτέρα. Φιαρὸς has the same  
 signification as λαμπρὸς, shining. Comp.  
 Callim. Fragm. 257. It is merely an-

Φοιτῆς δ' αὖθ' οὕτως, ὅκκα γλυκὺς ὕπνος ἔχῃ με,  
 Οἶχῃ δ' εὐθὺς ἰοῖσ', ὅκκα γλυκὺς ὕπνος ἀνῇ με.  
 Φεύγεις δ' ὥσπερ οἷς πολλὸν λύκον ἀθρήσασα.  
 Ἥραςθην μὲν ἔγωγα τεοῦς, κόρα, ἀνίκα πρᾶτον 25  
 Ἥνῃες ἐμᾶ σὺν ματρὶ, θέλοισ' ὑακίνθινα φύλλα  
 Ἐξ ὄρεος δρέψασθαι· ἐγὼ δ' ὁδὸν ἀγεμόνευον.  
 Παύσασθαι δ' ἐσιδὼν τυ καὶ ὕστερον οὐδέ τί πω νῦν  
 Ἐκ τήνῃ δύναμαι· τιν' δ' οὐ μέλει, οὐ μὰ Δί', οὐδέν.  
 Γινώσκω, χαρίεσσα κόρα, τίνος οὐνεκα φεύγεις· 30  
 Οὐνεκά μοι λασία μὲν ὀφρὺς ἐπὶ παντὶ μετώπῳ  
 Ἐξ ὧτὸς τέταται ποτὶ θῶτερον ὥς μία μακρά·  
 Εἷς δ' ὀφθαλμὸς ἔπεστι, πλατεῖα δὲ ρὶς ἐπὶ χεῖλει.

other form of *παρὸς*, whatever Schneider and Buttman may say to the contrary. See the Lexilogus, p. 518. ed. Fishl.

22. Φοιτῆς δ' αὖθ' οὕτως. You are in the habit of coming hither thus unceremoniously. So Kiessling: *so, ohne Umstände*. Φοιτῆς is Doric for φοιτᾶς. See Matth. Gr. Gr. § 10. § 49. obs. 2. § 200. 2. This verb implies a frequency, like the Latin "venito;" and is often said of those who frequent a school. Αὖθι is a poetical word for *δεῦρο*. Commentators in general think the reading corrupt, and various attempts have been made to correct it. Luzac proposes ὧδ' αὖτως, *hither in vain*; Graefe αὐθαδέως, or αὐτομάτως. An anonymous critic in a Jena periodical conjectured εἰθ' οὕτως, referring to Hermann on Viger, p. 933. Wasenberg, transposing some words in this and the following verse, reads: Φοιτῆς δ' εὐθὺς ἰοῖσα, ὅκα γλυκὺς ὕπνος ἔχῃ με, Οἶχῃ δ' αὖθ' οὕτως, ὅκκα, &c. Ὅκκα is for ὅτε κε, i. e. *then*.

24. Φεύγεις δ', ὥσπερ οἷς. Horace, Od. i. 15. 29.

"Quem tu, cervus uti vallis in altera  
 Visum parte lupum graminis imme-

mor,  
 Sublimi fugies mollis anhelitu."

Comp. Epod. xii. 25.

25. Τεοῦς. Doric for σοῦ. Comp. xviii. 41. Matth. Gr. Gr. § 145. 3.—

26. Ἥνῃες ἐμᾶ. Virgil, Ecl. viii. 37. "Sepibus in nostris parvam te roscida mala, Dux ego vester eram, vidi cum matre legentem."—27. Ἐγὼ δ' ὁδόν. Homer, Odys. H. 30. ἐγὼ δ' ὁδὸν ἡγεμονεύσω. But Coluthus, vs. 78. has *eis ὁδὸν ἡγεμόνευε*.

28. Παύσασθαι δ' ἐσιδὼν. Constr. Ἐσιδὼν δὲ σε οὐκ ἐδυνάμην καὶ ὕστερον ἐξ ἐκείνου χρόνου, οὐδέ τί πω νῦν δύναμαι παύσασθαι. The Scholiast constructs it thus: Οὐ δύναμαι παύσασθαι ἐξ ἐκείνου τοῦ καιροῦ, καθ' ὃν εἰδὼν σε οὐτε μετὰ τοῦτο, οὐτε μέχρι τοῦ νῦν.—29. Οὐ μὰ. See Matth. Gr. Gr. § 609. p. 1081.

31. Οὐνεκα μοι. Virgil, Ecl. viii. 32. "Dum despicias omnes, Dumque tibi est odio mea fistula, dumque capellæ, Hirsutumque supercilium proluxaque barba." Many critics observe that Virgil's judgment had forsaken him here, when he transferred to his little Italian shepherd the shaggy eyebrow and lengthy beard of Polyphemus.—32. Ποτὶ θῶτερον ὥς. For πρὸς τὸ ἔτερον ὁδὸς.—33. Εἷς δ' ὀφθαλμός. Ovid, Met. xiii. 851. "Unum est in medio lumen mihi fronte, sed instar Ingentis clypei."

ἄλλ' αὐτὸς, τοιοῦτος ἔων, βοτὰ χίλια βόσκω,  
 ἔηκ τούτων τὸ κράτιστον ἀμελγόμενος γάλα πίνω· 35  
 Γυρὸς δ' οὐ λείπει μ' οὔτ' ἐν θέρει, οὔτ' ἐν ὁπάρῃ,  
 καὶ χειμῶνος ἄκρῳ· ταρσοὶ δ' ὑπεραχθέες αἰεὶ.  
 ἱυρίσδεν δ' ὡς οὔτις ἐπίσταμαι ὥδε Κυκλώπων,  
 ἢ, τὸ φίλον γλυκύμαλον, ἀμᾶ κήμαυτὸν ἀείδων,  
 Ἰολλάκι νυκτὸς αἰωρὶ· τρέφω δέ τοι ἑνδεκα νεβράς, 40  
 Ἰάσας μαννοφόρας, καὶ σκύμνας τέσσαρας ἄρκτων.  
 Ἄλλ' ἀφίκευ τὸ ποτ' ἄμμε, καὶ ἐξεῖς οὐδὲν ἔλασσον·  
 ἂν γλαυκὰν δὲ θάλασσαν ἕα ποτὶ χέρσον ὀρεχθῇν.

34. 'Αὐτός. For δ αὐτός: *I the same, & though I be*, &c. — Βοτὰ χίλια. Virgil, Ecl. ii. 21. "Mille meæ Siculis aut in montibus agnæ: Lac mihi in æstate novum non frigore deficit." 35. 'Αμελγόμενος. "Mihi mulgens."

36. Οὐ χειμῶνος ἄκρῳ. Not in extreme winter; not in the depth of winter.

37. Τίν. The Dorians in the accusative said τὸ for σέ, but only as an Ionic; otherwise they used τὲ and

See Matth. Gr. Gr. § 145. 4. gorius Cor. p. 290. — Γλυκύμαλον.

sign of endearment. Comp. Spanon on Callimachus, H. Cer. vs. 29.

Sappho as cited by the Scholiast, in Wolf's ed. p. 76. — 40. Νυκτὸς

ἐν. Unseasonably by night; in the middle of night. Comp. xxiv. 38. —

39. δέ τοι. Virgil, Ecl. ii. 40. reterea duo nec tuta mihi valle

rti Caprioli, sparsis etiam nunc ibus albo . . . quos tibi servo."

ap. Idyl iii. 34. — 41. Μαννοφόρας. *ring collars*. The ancients, as well

as moderns, were fond of ornamenting those animals, which they brought

home, with such appendages. Many of the ancients, which Callimachus justly condemns. Reiske con-

demned μαννοφόρας, i. e. μηννοφόρους, *white*, like moons, which

reading the quotation from Virgil seems to favour. A calf similarly marked is mentioned by Horace, Od. iv. 2. 57.

"Fronte curvatos imitatus ignes  
 Tertium lunæ referentis ortum,  
 Qua notam duxit, niveus videri,  
 Cetera fulvus."

Comp. Claudian, Rapt. Proserp. i. 128.

Homer, Il. v. 453. — Σκύμνας ἄρκτων.

Ovid, Met. xiii. 831. imitates Theocritus: "Inveni geminos, qui tecum lu-

dere possunt, Villosæ catulos in summis montibus ursæ." These bears are

highly in character, and suitable presents from the monster Polyphemus.

42. Καὶ ἐξεῖς οὐδέν. And you shall lose nothing by it. Ἐχειν, with an

accusative neuter of an adjective in the comparative degree, may be translated

by "esse:" And you shall be nothing the worse. See Viger, v. § 7. 15. Vir-

gil, Ecl. ix. 39. "Huc ades, o Galathea! quis est nam ludus in undis? Hic

ter purpureum; varios hic flumina circum Fundit humus flores: hic candida

populus antro Imminet, et lentæ texunt umbracula vites." — 43. Ποτὶ χέρσον

ὀρεχθῇν. To beat against the shore. So in Aristophanes, Nub. 1350. ed.

Bekk. Κἀνταῦθα πᾶς ἀέσθ' ἐμὸν τὴν καρδίαν ὀρεχθεῖν. Virgil, ibid. "Huc

ades: insani feriant sine littora fluctus."



Ἐντὶ δάφναι παρ' ἐμὶν, ἐντὶ ῥαδιναὶ κυτάρισσαι, 45  
 Ἐντὶ μέλας κισσὸς, ἔντ' ἄμπελος ἅ γλυκύκαρπος·  
 Ἐντὶ ψυχρὸν ὕδωρ, τό μοι ἅ πολυδένδρεος Αἶτνα  
 Λευκάς ἐκ χιόνος, ποτὸν ἀμβρόσιον, προΐητι.  
 Τίς κεν τῶνδε θάλασσαν ἔχειν ἢ κύμαβ' ἔλοιτο;  
 Αἱ δέ τοι αὐτὸς ἐγὼν δοκέω λασιώτερος ἦμεν, 50  
 Ἐντὶ δρυὸς ξύλα μοι, καὶ ὑπὸ σποδῷ ἀκάματον πῦρ.  
 Καιόμενος δ' ὑπὸ τεῦς καὶ τὰν ψυχὰν ἀνεχοίμαν,  
 Καὶ τὸν ἐν' ὀφθαλμὸν, τῷ μοι γλυκερώτερον οὐδέν.  
 Ὡμοι, ὅτ' οὐκ ἔτεκέν μ' ἅ μάτηρ βράγχι' ἔχοντα,  
 Ὡς κατέδυν ποτὶ τὴν, καὶ τὰν χέρα τεῦς ἐφίλασα, 55  
 Αἱ μὴ τὸ στόμα λῆϊς· ἔφερον δέ τοι ἢ κρίνα λευκά,

45. Ἐντὶ δάφναι. Comp. i. 17. v. 45. Matth. Gr. Gr. § 217. This passage seems to have been imitated from Homer, Odys. i. 183. seqq.—Ῥαδιναί. Comp. x. 24.—47. Ἐντὶ ψυχρὸν ὕδωρ. Water from dissolved snow is exceedingly unwholesome. Comp. Aulus Gellius, xix. 5. Juvenal, xiii. 162.—48. Προΐητι. Doric for προΐησι.

49. Τίς κεν τῶνδε. Supply ἀντί. "Say who would take, for peaceful scenes like these, The blustering billows and tempestuous seas?" *Fawkes*. Comp. Nonn. Dionys. xvi. 30. Hermann on Viger, p. 877. seqq. The particle ἢ here stands for καί. Θάλασσαν ἢ κύματα constitute a Hendiadys.

50. ἦμεν. Comp. ii. 41.—51. Ἐντὶ δρυὸς. As in vs. 33. here, also, he endeavours to palliate his deformity by enumerating the comforts with which he is surrounded.

52. Καιόμενος δέ. *And being burned by thee both as to my soul, and my single eye, than which nothing is sweeter to me, I would endure it*: i. e. I love thee so much, that I would endure to have not only my soul burned, but also this single eye, which is dearer to me than life itself. Warton thinks the Cyclops

alludes to the prophecy of Telemus. Comp. vi. 23. Homer, Odys. i. 502. seqq. Kiessling conjectured: *Καίμενος δ' ὑπὸ τεῦς, καὶ τὰν ψυχὰν, ἀνεχοίμαν καὶ τὸν ἐν' ὀφθαλμὸν*: *I swear by my life*, &c.—Τεῦς. Comp. ii. 126.—53. Τῷ μοι. Catull. iii. 5. "Quem plus illa oculis suis amabat." Comp. Oppian, Hal. i. 703.

54. Ἐτεκέν με. For the use of the paragoric *ν* here, consult D'Orville on Chariton, p. 283. and Van. Crit. pp. 70. and 328. Ernesti on Homer, II. Γ. 388. Hermann Emend. Rat. Gr. Gr. p. 13. and Matth. Gr. Gr. § 43.—Ἄ μάτηρ. The sea-nymph Thoosa, daughter of Phorcys, was mother of Polyphemus. Neptune was his father. Comp. Homer, Odys. A. 71.—55. Ὡς κατέδυν. *That I might descend to thee*, &c. The aorist of the indicative with *ὥς* signifying to the end that has the force of a subjunctive. See Matth. Gr. Gr. § 519. 6. and comp. vii. 86.—56. Ἀψ. Comp. i. 12. iv. 14.—Ἐφερον δέ τοι. *Av* may be supplied. Virgil, Ecl. ii. 45. "Tibi lilia plenis Ecce ferunt nymphæ calathis: tibi candida Nais Pallentes violas, et summa papavera carpens,"

\*Ἡ μάκων ἀπαλὰν, ἐρυθρὰ πλαταγώνι ἔχοισαν.  
 Ἀλλὰ τὰ μὲν θέρους, τὰ δὲ γίνεται ἐν χειμῶνι,  
 \*Ὅστ' οὐκ ἄν τοι ταῦτα φέρειν ἅμα πάντ' ἐδυνάθην.  
 Νῦν μὰν, ὦ κόριον, νῦν αὐτόθι νεῖν γε μαθεῖμαι, 60  
 Αἶκα τις σὺν ναὶ πλέων ξένος ὦδ' ἀφίκηται,  
 \*Ὡς κεν ἴδω, τί ποθ' ἀδὺ κατοικῆν τὸν βυθὸν ὕμμιν.  
 Ἐξένοις, Γαλάτεια, καὶ ἐξενθοῖσα λάθοιο,  
 \*Ὅσπερ ἐγὼν νῦν ὦδε καθήμενος, οἴκαδ' ἀπενθεῖν.  
 Ποιμαίνειν δ' ἐθέλοις σὺν ἐμῖν ἅμα, καὶ γὰρ ἀμέλ-  
 γειν, 65  
 Καὶ τυρὸν πᾶξαι, τάρμισον δριμεῖαν ἐνεῖσα.  
 Ἄ μάττηρ ἀδικεῖ με μόνα, καὶ μέμφομαι αὐτᾶ·  
 Οὐδὲν πὰ ποχ' ὅλως ποτὶ τὴν φίλον εἶπεν ὑπέρ μευ,  
 Καὶ ταῦτ' ἅμαρ ἐπ' ἅμαρ ὀρεῦσά με λεπτὸν ἔοντα.  
 Φασὼ τὰν κεφαλὰν καὶ τὼς πόδας ἀμφοτέρως μευ 70  
 Σφύσδειν, ὡς ἀνιαιθῇ, ἐπεὶ κήγῶν ἀνιῶμαι.

58. Ἀλλὰ τὰ μὲν. All these I could wish to bring you in the same season; but some of them grow, &c. The beautiful simplicity of this passage is universally admired. In Sicily the poppy was in flower in winter, and the white lily in spring.

60. Νῦν μὲν. "Now, now, dear maiden, will I learn to dive, If some kind sailor at our coast arrive; That I may see what bliss is there below — What pleasures I would wish thee to forego." *Poliwhele*. Warton observes that the use of ships was unknown to the Cyclops. Comp. Homer, *Odys.* i. 125. seqq. — Αὐτόθι. Here, by the sea-shore. — 61. \*ὦδ' ἀφίκηται. Comp. v. 44. — 62. Κατοικῆν. Comp. vss. 4. 44. *Matth. Gr. Gr.* § 202. 11.

63. Ἐξένοις. *Emerge*, &c. For this use of the optative, see *Matth. Gr. Gr.* § 513. seqq. For the construction of *λανθάνω* with an infinitive, see *Matth. Gr. Gr.* § 530. 2. Comp. *Pind. Pyth.* v. 30.

65. Ποιμαίνειν. *Virgil, Ecl. ii. 28.* "O tantum libeat mecum tibi sordida rura Atque humiles habitare casas, et figere cervos, Hædorumque gregem viridi compellere hibisco!" — 66. Τάμισον δριμεῖαν. *Having put in the sharp rennet.* Comp. vii. 16.

68. Οὐδὲν πὰ ποκα. "Neque ulla via, ullo modo prorsus unquam aliquid dixit," &c. *Harles.* See Hoogeveen, xlv. § 2. p. 1056. — 69. Καὶ ταῦτα. And that although she saw, &c. Comp. *Matth. Gr. Gr.* § 202. 12.

70. Φασὼ. I will say to her, that, &c. "I, to alarm her, will aloud complain, And more disorders than I suffer feign." *Fawkes.* — 71. Σφύσδειν. *Toup, Koen, on Gregorius Cor. § 113. and Brunck, prefer σφύσδην.* On this *Kiessling* observes; "This form of the infinitive of barytons so frequently occurs in good MSS. that I am almost persuaded Theocritus used the termination *ην* every where (except when a short syllable was required, and then he

\*Ω Κύκλωψ, Κύκλωψ, πᾶ τὰς φρένας ἐκπεπότασαι;  
 Αἶκ' ἐνθὼν ταλάρως τε πλέκοις, καὶ θαλλὸν ἀμάσας  
 Ταῖς ἄρνεσσι φέροις, τάχα κεν πολὺ μᾶλλον ἔχοις νῦν.  
 Τὰν παρεοῖσαν ἀμελγε· τί τὸν φεύγοντα διώκεις; 75  
 Εὐρήσεις Γαλάτειαν ἴσως καὶ καλλίον' ἄλλαν.  
 Πολλὰ συμπαῖσδεν με κόραι παρὰ θῖνα κέλονται,  
 Κιχλίσδοντι δὲ πᾶσαι, ἐπὴν κ' αὐταῖς ὑπακοίσω·  
 Δηλονότ' ἐν τᾷ γὰ κήγῶν τίς φαίνομαι ἥμες.  
 Οὕτω τοι Πολύφαμος ἐποίμαινεν τὸν ἔρωτα, 80  
 Μουσίσδων ῥᾶον δὲ διαγ', ἣ χρυσὸν ἔδωκεν.

used the termination εν), and in the infinitive of contracted verbs ην."

72. \*Ω Κύκλωψ. Comp. ii. 19. Virgil, Ecl. ii. 69. "Ah! Corydon, Corydon, quæ te dementia cepit!" Quintus Calaber, H. 261. Ποῖ δὴ νῦν σοι ἔδς νόος ἐκπεπότηται. Comp. Herod. iii. 155. — 73. Αἶκ' ἐνθὼν. If you would go and weave, &c. Harles translates ἐνθὼν, "statim," "e vestigio." Comp. D'Orville on Chariton, p. 379. — Θαλλόν. Comp. iv. 45. Virgil, Ecl. ii. 71. "Quin tu aliquid saltem potius, quorum indiget usus, Viminiis mollique paras detexere junco?" — 74. Τάχα κεν. Perhaps you would have much more sense.

75. Τὰν παρεοῖσαν. Understand a cow, or a sheep. This line consists of two proverbs of the same import, i. e. Receive that which fortune offers you, and be content. This accounts for the masculine φεύγοντα. Ovid, Met. xiv. 28. "Melius sequerere volentem Op-

tantemque eadem, parilique cupidine captam." Comp. Horace, Sat. i. 2. 105. — 76. Εὐρήσεις. Virgil, Ecl. ii. 73. "Invenies alium, si hic te fastidit Alexin." Here the Latin poet falls far short of the original.

77. Πολλὰ συμπαῖσδεν. Horace, Od. i. 9. 18.

"Nunc et Campus, et aræ,  
 Lenesque sub noctem susurri  
 Composita repetantur hora:  
 Nunc et latentis proditor intimo  
 Gratus puellæ risus ab angulo," &c.

— 79. Κήγῶν τίς. Comp. iv. 30. Viger, iii. § 11. 14. and Hermann thereon, p. 731. — ἥμες. Comp. ii. 41.

80. Ἐποίμαινεν. Restrained. A metaphor from tending sheep. Kiessling says, "Cantillando fallebat amorem." — 81. ῥᾶον δέ. "More sweetly far with song he sooth'd his heart, Than if his gold had brib'd the doctor's art." Fawkes.

# ΣΥΡΑΚΟΥΣΙΑΙ, Ἡ ἈΔΩΝΙΑΖΟΥΣΑΙ.

Εἰς τὸ Ἄλκιον αἶ.

ΓΟΡΓΩ, ΠΡΑΞΙΝΟΉ, ΓΡΑΨ, ΞΕΝΟΣ,  
[ἑτερος Ξένος, γυνὴ Ἀοιδόσ.]

ΓΟΡΓΩ.

Ἐνδοῖ Πραξινοῖα;

ΠΡΑΞΙΝΟΉ.

Γοργοῖ φίλα, ὡς χρόνῳ! Ἐνδοῖ.  
Θαῦμι, ὅτι καὶ νῦν ἦνθες. Ὅρη δίφρον, Εὐνόα, αὐτᾷ.  
Ἐμβαλε καὶ ποτίκρανον.

**ΣΥΡΑΚΟΥΣΙΑΙ.** THE SYRACUSIAN GOSSIPS, OF WOMEN ATTENDING THE FESTIVAL OF ADONIS. Two trifling, talkative, Syracusan women, of the lower order, Praxinoë and her friend Gorgo, who, with their husbands, had fixed their abode at Alexandria, go as spectators to the Festival of Adonis, which was celebrated, with great splendour, under the auspices of Arsinoë, the widowed queen of Ptolemy Philadelphus. Their conversation sets forth, in a humorous manner, their domestic concerns and habits, and ludicrously exposes the vanity and fashion of the times. Towards the end of the Idyl, a music-girl is introduced, chanting a song in honor of Adonis, in which the praises of Berenice and Arsinoë are not forgotten. — Reiske observes, that

with regard to sweetness and pleasantry, few of the Idyls can be compared with the *Syracusan Gossips*. Polwhele converts it into a Drama of three Acts, the second beginning at vs. 44. and the third at vs. 78.

1. Ἐνδοῖ Πραξινοῖα; Terence, Andr. v. 2. 10. "Anne est intus Pamphilus?" — Ὡς χρόνῳ. Supply παρῇ. "O quam diuturna ex absentia ades. Reiske. See Schäfer on Bos, Ellips. p. 402. Eurip. Phœniss. vss. 362. 313. — 2. Ὅρη δίφρον. This is addressed to a servant: See for a chair, Eunoë. The present imperative of verbs in *dō* contracts, in the Doric, as into η, instead of α. Comp. vii. 50. Aristoph. Ach. 800. Matth. Gr. Gr. § 201. 7.

ΓΟΥΓΩ.

Ἐχει κάλλιστα.

ΠΡΑΞΙΝΟΉ.

Καθίζευ.

ΓΟΥΓΩ.

Ω τᾶς ἀδαμάτω ψυχᾶς ! μόλις ὑμῖν ἐσώθην,  
 Πραξινοῦ· πολλῶ μὲν ὄχλῳ, πολλῶν δὲ τεθρίππων· 5  
 Παντᾶ κρηπίδες, παντᾶ χλαμυδηφόροι ἄνδρες·  
 Ἄ δ' ὁδὸς ἄτρυτος· τὸ δ' ἐκαστέρῳ ἄμμιν ἀποικίεις.

ΠΡΑΞΙΝΟΉ.

Ταῦθ' ὁ πάραρος τήνος ἐπ' ἔσχατα γᾶς ἔλαβ' ἐνθῶν,

3. Ἐχει κάλλιστα. *Thank you.* A formula of returning thanks, when a proffered kindness is declined with civility. They also said simply κάλλιστά, or θπαινῶ. The Latins usually said "recte;" sometimes "benigne." Comp. Aristoph. Ran. 511. Horace, Epist. i. 7. 16. Viger, v. § 7. 9. and my note on Terence, Andr. ii. 3. 51.

4. Ὡ τᾶς ἀδαμάτω ψυχᾶς ! *Oh what an undaunted heart I have !* Comp. Schol. on Æschyl. Sept. c. Th. 859. and Ruhnkens, Epist. Crit. i. p. 110. — Μόλις ἔμμιν. The pronoun here is elegantly pleonastic, as in Lucian's second Marine Dialogue : Καὶ ἀπ' ἐκείνου τυφλὸς εἰμὶ σοι, ὦ Πρόσειδον. — 5. Πολλῶ μὲν ὄχλῳ. Supply ὄντος.

6. Παντᾶ κρηπίδες. Comp. viii. 41. Scholiast : Πανταχοῦ πεκρηπιδωμένοι ἄνδρες. λέγει δὲ τοὺς ἐν τῇ πόλει στρατιώτας. "Men in arms." *Foakes.* Comp. Juvenal, iii. 248. xvi. 24. In the latter passage "tot caligæ, tot milia clavorum," are put for so many soldiers. Add Schæfer on Longus, p. 373. — 7. Ἀτρυτος. *Fatiguing.* This word properly signifies *indefatigable.* See Hemsterhuis on Lucian, tom.

i. p. 179. — Τὸ δ' ἐκαστέρῳ. This Herodotus, vi. 108. οὐκ οἰκόμεν, where Matth. Gr. Gr. § 457. supplies ἢ ὥστε ἡμᾶς δέχεσθαι.

8. Ταῦτα. For διὰ ταῦτα. — Ὁ πάραρος τήνος. *This crazy husband of mine.* Πάραρος is derived from παρ, and is equivalent to the Latin "inceptus." Comp. Eustath. on Homer, Il. Ψ. p. 1319. Kiessling says it is put for παρήγορος, and derives it from ἀεῖρον. The latter word is thus explained by Dionys. Halic. A. R. vii. 73. Σειραῖος ἵππος, ὃν ἀπὸ τοῦ παρηγορεῖσθαι καὶ συνεῖνθαι παρήγορον ἐκάλεσαν οἱ παλαιοί. Comp. Homer, Il. Θ. 87. Il. 152. 474. Hence it is said of a person, whose mind wanders from the path of right reason. — Ἐπ' ἔσχατα γᾶς. The voyage from Sicily to Alexandria seemed, to the unlettered gossip, to have brought her to the world's end. "Huc mecum in extremum orbis terrarum cum venisset, hanc istæ fatuus emit (vel conduxit) ædiculam, a tuis adeo ædibus remotam, ut ne nos essemus vicina, ὅπως μὴ γένοιτο ἀπες." Vulcken. Reiske and Toup think these words signify at the remotest part of

Ἴλεόν, οὐκ οἴκησιν, ὅπως μὴ γείτονες ὦμες  
Ἀλλάλαις, ποτ' ἔριν, φθονερὸν κακὸν, αἰὲν ὅμοιος. 10

ΓΟΡΓΩ'.

Μὴ λέγε τὸν τεὸν ἄνδρα, φίλα, Δίνωνα τοιαῦτα,  
Τῷ μικρῷ παρεόντος· ἔρη, γύναι, ὡς ποθορῇ τυ.

ΠΡΑΞΙΝΟ'Η.

Θάρσει, Ζωπυρίων γλυκερὸν τέκος· οὐ λέγω ἀπφύν.

ΓΟΡΓΩ'.

Αἰσθάνεται τὸ βρέφος, ναὶ τὰν πότνιαν· καλὸς ἀπφύς.

ΠΡΑΞΙΝΟ'Η.

Ἀπφὺς μὰν τῆνος πρῶαν (λέγομες δὲ πρῶαν θῆν 15  
Πάντα) νίτρον καὶ φῦκος ἀπὸ σκανᾶς ἀγοράσδων,  
Ἦνθε φέρων ἅλας ἄμμιν, ἀνὴρ τρισκαίδεκάπαχυσ.

the city. — Ἐλαβε. Took, hired. According to others, purchased. Valckenæer suspects that λαβεῖν was frequently used in this meaning in common conversation. — 9. Ἴλεόν. Martial, ix. 19. "Donasti, Lupe, rus sub urbe nobis ;

In quo nec cucumis jacere rectus, Nec serpens latitare torta possit."

Comp. Juvenal, iii. 231. — 10. Ποτ' ἔριν. Through opposition, the envious pest !

12. Τῷ μικρῷ. Comp. vs. 42. v. 66. Juvenal, xv. 44.

13. Οὐ λέγω ἀπφύν. I do not mean papa. Reiske thinks ἀπφύς is derived from the Hebrew *abba*. "Quidni potius ex ipsa natura !" Kiessling. For the accentuation of this word see Schæfer on Gregorius Cor. p. 320.

14. Ναὶ τὰν πότνιαν. By the venerable Proserpine ! Women, and particularly those of Sicily, were accustomed to swear by Proserpine and Ceres.

15. Ἀπφὺς μὰν τῆνος. That other papa, of whom I was speaking. She uses this language to deceive the child. — Λέγομες δὲ πρῶαν. Toup supplies *κατὰ* and translates: "We use the word *πρῶαν* upon all occasions." So also the French translator, De Longe-

pierre: *L'autre jour ; car chez moi l'autre jour tout se nomme*. Which interpretation Kiessling thinks the only true one. "This fellow then, — we may disguise it you know, And talk of the thing, as if some time ago — This block, &c. *Polwhels*. Reiske interprets the passage thus: "Let us, before we go out, relate to each other all our grievances." — 16. Νίτρον. Nitre. Properly a mineral alkaline substance, a carbonate of soda ; sometimes also the alkaline salt procured from wood ashes, *potass* ; used in washing. In the detail which Pollux has given us, vii. 95. of the various apparatus that ministered to the ornament of the Grecian women, we meet with *νίτρον*, and paints of various colours. Comp. Harles on Ovid Trist. i. 1. 6. — Φῦκος. Rouge ; properly the root of the plant *alkanet* (*Anchusa officinalis*), from which *rouge* was extracted. — 17. Ἦνθε φέρων. He brought with him, &c. Comp. Viger, vii. § 2. Rubruken understands this of a poor, frugal husband, who would not purchase what his wife required, but brought *salt*, tacitly admonishing her, that necessaries were to be bought, and not vanities.

## ΓΟΡΓΩ.

Χαίμους ταῦτά γ' ἔχει, φθόρος ἀργυρίου, Διοκλείδας  
 Ἑπταδράχμους κυνάδας, γραιῶν ἀποτίλματα πηρᾶν,  
 Πέντε πόκους ἔλαβ' ἐχθές· ἅπαν ῥύπον, ἔργον ἐπ' ἔργῳ. 20  
 Ἀλλ' ἴθι, τῷμπέχονον καὶ τὰν περονατρίδα λαζεῦ.  
 Βᾶμες τῷ βασιλῆος ἐς ἀφνειῷ Πτολεμαίῳ,  
 Θασόμεναι τὸν Ἀδωνιν· ἀκούαυ χρῆμα καλὸν τι  
 Κοσμήν τὰν βασίλισσαν. ἐν ὀλβίῳ ὀλβία πάντα.

## ΠΡΑΞΙΝΟΉ.

Ὡν ἴδες ὧν εἴπαις κεν ἰδοῖσα τὸ τῷ μὴ ἰδόντι. 25

## ΓΟΡΓΩ.

Ἐρπεῖν ὥρα κ' εἴη· ἀεργοῖς αἰὲν ἑορτά.

But this interpretation will not suit what Gorgo says, vs. 18. — Ἀνὴρ τρισηκιδεκάπαχυς. That great gawky fellow! In like manner the Latins say "longus homo" and "longurio." Comp. Varr. ap. Non. ii. 484.

18. Χαίμους ταῦτά γε. And my husband is at least in the same way as yours, i. e. is as great a fool. Comp. Viger, v. § 7. 15. seqq. — Φθόρος ἀργυρίου. The ruin of his money. — 19. Ἑπταδράχμους. Constr. Ἐχθές ἔλαβε πέντε πόκους ἑπταδράχμους, κυνάδας, &c. Yesterday he purchased five fleeces for seven drachms each, mere dogs' hair, the pluckings of old maimed crones — all trash, toil and trouble. See Bentley's Dissertation upon Phalaris, p. 444. Modern editions generally have ἑπτὰ δραχμῶν, which depends on ἀντὶ understood. A drachma was a silver coin worth seven pence three farthings of our money. — 20. Ἄπαν ῥύπον. Ἄπαν is often joined with words of a different gender. Comp. iii. 18. Matth. Gr. Gr. § 437. obs. 3.

21. Τῷμπέχονον. Ἀμπέχονον was a cloak, or upper garment, of fine texture, worn chiefly by women; sometimes, however, by effeminate men.

Comp. Xenophon, Mem. i. 2. 5. where the form ἀμπεχόνη is used. — Περονατρίδα. Your clasped robe. Περονητρίς was an under garment worn by women, It consisted of two pieces, one before and the other behind, open at the sides, and fastened over the shoulders with clasps. Hence it was called also σχιστὸς χιτῶν, and διπλοῦν ἱμάτιον. Comp. Herod. v. 87, 88. — Λαζεῦ, Comp. viii. 84.

22. Βᾶμες. Doric for βῶμεν: Let us go, &c. Some MSS. have βᾶμες. — 23. Θασόμεναι. I. e. to be spectators of the ceremony in honor of Adonis. — 24. Κοσμήν. Comp. xi. 4, xxiv. 80. — Ἐν ὀλβίῳ. This genitive depends upon the dative οἴκῳ understood. These words are usually given to Praxinoë.

25. Ὡν ἴδες. What therefore you saw, you, having seen, may tell to one who has not seen. So this verse is generally found in the MSS. and in Gregorius Cor. p. 322. Comp. v. 69. For various other readings see Kiessling's note. — Ἰδόντι. This must be taken in a general sense. As applied to Praxinoë it should be feminine.

26. Ἐρπεῖν ὥρα. It were time to be

## ΠΡΑΞΙΝΟΉ.

Εὐνόα, αἶρε τὸ νᾶμα, καὶ ἐς μέσον, αἰνόθρυπτε,  
 Θες πάλιν· αἱ γαλέαι μαλακῶς χρῆσδοντι καθεύδεν·  
 Κινεῦ δὴ, φέρε θᾶσσον ὕδωρ· ὕδατος πρότερον δεῖ.  
 Ἄδ' ὡς νᾶμα φέρει· δὸς ὅμως· μὴ πουλὺ, ἅπληστε, 30  
 Ἐγχει ὕδωρ· δύστανε, τί μευ τὸ χιτῶνιον ἄρδεις;  
 Παῦσαι. ὑποῖα θεοῖς ἐδόκει, τοιαῦτα νένιμμαι.

going. Comp. i. 106.—'Αεργοῖς. A proverbial expression, which is thus expressed in Erasmus: "Ignavis semper feris sunt." The meaning intended here seems to be: *The idle always can find time enough for small talk.* "The feast now calls us hence away, And we shall oft keep holiday." *Fawkes.*

27. Εὐνόα; αἶρε τὸ νᾶμα. *Eunoë, bring that robe, and, lazy jade, place it again before me.* These cats love to sleep softly! Αἶρειν and φέρειν are synonymous in ancient Greek authors. Νᾶμα is Doric for νῆμα, which properly signifies *thread*; hence *a woof*, or *warp*; *a web*; *a garment*. Comp. vs. 34. Homer, *Odyss.* Δ. 134. It might also be rendered *a napkin* here: "tonsus mantilia villis," as in Virgil, *Æn.* i. 702. See Schneider on the *Authors de R. R.* vii. 370. It is generally translated *water* in this passage. — Αἰνόθρυπτε. Literally, *exceedingly enervated*: hence *delicate*, *lazy*. The words αἱ γαλέαι, &c. are supposed to be an ancient proverb, which Praxinoë sarcastically applies to her maid, to reprove her seeming laziness. Toup, who understands them in this manner, translates them: "The cats like fish, but are afraid to wet their feet!" Koen on Gregorius Cor. p. 323. interprets νᾶμα, "*stamen*," *yarn*, and supposes Eunoë is desired to remove the yarn, which she had carelessly laid down, and to put it where the cats might not spoil it. Kiessling puts a colon after θες, and interprets the sentence thus: "Tolle mantele, mihique appone (θες ἐς μέσον, place it

*near at hand*), ut in promptu habeam: *rursus feles*," &c.—28. Αἱ γαλέαι. Γαλέη properly signifies *a weasel*. It is sometimes used for *a cat*. See Perizonius on Ælian, V. H. xiv. 4. The verb χρῆσιν, when followed by an infinitive, has the sense of the Latin "*velle*," "*desiderare*." Comp. Euripides, *Phœn.* 303. 477.

29. Κινεῦ δὴ. *Come, bestir yourself.* "Move vero ocyus te." Terence, *Eun.* v. 3. 3. "An exquisite painting of a female fluttering with various feelings amidst her preparations for a public place, where she is going rather to be seen than to see—more than usually anxious about ornamenting her person—full of conceited airs and affected delicacy—chiding her maid without knowing why—and, in violent haste, exhibiting all the marks of levity, caprice, and arrogance." *Warton.*

30. Ἄδ' ὡς νᾶμα φέρει. *See, how she brings the robe!* i. e. when she ought to have brought the water first. Reiske and Kiessling say, "how awkwardly!" Ἄδε is Doric for ἰδοῦ. Comp. iv. 54. — Μὴ πουλὺ. *Don't pour in too much.* Eunoë now terrified by the ill humour of her mistress, ceases to pour the water, whereupon the latter says sharply Ἐγχει ὕδωρ.

32. Ὅμοῖα θεοῖς ἐδόκει. *I am as well washed as seemed fit to the Gods.* Valckenaër explains it thus: Praxinoë not having been sufficiently washed to her mind, acquiesces with pious resignation in the will of the Gods, in this matter, as in all things else. Kiessling



Ἄ κλᾶξ τᾶς μεγάλας πᾶ λάρνακος ; ὦδε φέρ' αὐτάν.

ΓΟΡΓΙΨ'.

Πραξινοῖα, μάλα τοι τὸ καταπτυχὲς ἑμπερόναμα  
Τοῦτο πρέπει. λέγε μοι, πόσσω κατέβα τοι ἀφ' ἰστώ ; 35

ΠΡΑΞΙΝΟΨ'.

Μὴ μνάσης, Γοργοῦ· πλέον ἀργυρίῳ καθαροῦ μνᾶν  
Ἡ δύο· τοῖς δ' ἔργοις καὶ τὰν ψυχὰν ποτέθηκα.

ΓΟΡΓΙΨ'.

Ἀλλὰ κατὰ γνώμαν ἀπέβα τοι.

ΠΡΑΞΙΝΟΨ'.

Ναί· καλὸν εἶπας·

Τὼμπέχονον φέρε μοι καὶ τὰν θολίαν· κατὰ κόσμον  
Ἀμφίβες. οὐκ ἀξῶ τυ, τέκνον· μορμῶ· δάκνει ἵππος. 40  
Δάκρυ' ὅσος· ἐθέλεις· χωλὸν δ' αὐ δεῖ τυ γενέσθαι.  
Ἔρπαμες. Φρυγία, τὸν μικκὸν παῖσδε λαβοῖσα,

thinks she means to say, that she is now sufficiently washed to please even the Gods themselves.

33. Πᾶ. Comp. i. 66. ii. 1. — ὦδε φέρ' αὐτάν. Comp. v. 44.

34. Μάλα τοι. *This clasped garment of many folds exceedingly becomes you.* — ἑμπερόναμα. The same as περονή-τροις in verse 21. — 35. Πόσσω κατέβα. *For how much did it come down to you from the loom, i. e. how much did it cost you when finished in the loom?* Comp. xviii. 33. The Scholiast says, "How much did it cost you when cut off from the piece?"

36. Μὴ μνάσης. *Pray don't remind me of it. It cost me more than two minæ of pure silver; and I even risked my life in the work, i. e. I worked so hard in weaving it, that I endangered my life.* For the pleonastic particle ἢ after comparatives, see Koen and Schæfer on Gregorius Cor. p. 89. Weiske

de Pleon. p. 181. and Matth. Gr. Gr. § 450. obs. 2. Comp. xx. 27. The ancient mina consisted of seventy-five drachmæ: it was increased to one hundred by Solon. Comp. vs. 21.

38. Ναί· καλὸν εἶπας. *In truth, it is beautiful, as you said.* Reiske says, "verum ais," taking καλὸν εἶπας as said for καλῶς εἶπας. So also the Scholiast: τοῦτο ἀληθὲς εἶπας. In place of ναί· καλὸν εἶπας, Eldick conjectured πᾶ ποτ' εἴπεις Τὼμπέχονον; φέρε μοι, &c. as being all addressed to the maid. Some editors have adopted this reading.

40. Μορμῶ. A word of terror, used to frighten children. It also signifies a phantom, a hideous imaginary female, the terror of the nursery. The Scholiast explains it: ἡ μορμῶ ἵππος δάκνει, the hobgoblin horse bites!

42. Τὸν μικκόν. *Take the little fellow and play with him.* Comp. v. 66.

Τὰν κύν' ἔσω κάλεσον, τὰν αὐλείαν ἀπόκλαζον.

\*Ω θεοί, ὅσος ὄχλος ! πῶς καὶ πόκα τοῦτο περᾶσαι  
Χρὴ τὸ κακόν ; μύρμακες ἀνάριθμοι καὶ ἄμετροι. 45  
Πολλά τοι, ὦ Πτολεμαῖε, πεποίηται καλὰ ἔργα.  
Ἐξ ὧ ἐν ἀθανάτοις ὁ τεκὼν, οὐδεὶς κακοεργὸς  
Δαλεῖται τὸν ἰόντα, παρέρπων Αἰγυπτιστί.  
Οἷα πρὶν ἐξ ἀπάτας κεκροταμένοι ἄνδρες ἔπαισδον,  
Ἀλλάλοις ὁμαλοὶ κακὰ παίγνια, πάντες ἐρειοί. 50  
Ἀδίστα Γοργοῖ, τί γενώμεθα ; τοὶ πτολεμισταὶ  
Ἴπποι τῷ βασιλῆος. \*Ανερ φίλε, μή με πατήσης.  
Ὅρθς ἀνέστα ὁ πυρρὺς. \*Ἴδ' ὡς ἄγριος ! Κυνοθαρσῆς  
Εὐνόα, οὐ φευξῇ ; διαχρησεῖται τὸν ἄγοντα.

viii. 64. — 43. Τὰν αὐλείαν. The door of the vestibule, or court yard. Eustathius on Homer, Iliad, X. 66. Πρωτας δῦρας λέγει τὰς αὐλείους, ὡς ἔθος ἦν τηρεῖσθαι ὑπὸ κυνῶν. Comp. Casaubon on Theophrastus, Char. 4. and 18. Ἀπόκλαζον is Doric for ἀπόκλειζον. Comp. vs. 33.

44. \*Ω θεοί. "Dii boni, quid turbæ 'st !" Terence, Heaut. ii. 3. 13. Praxinoë and Gorgo, attended by their maids, now enter the public streets. — 45. Χρὴ. In the signification of the Latin "licet." Δεῖ also is used in the same way. See Duker on Thuc. ii. 51. — Μύρμακες. Virgil, Æn. iv. 401. "Ac veluti ingentem formicæ," &c.

47. Ἐξ ὧ ἐν ἀθανάτοις. Ptolemy Philadelphus enrolled his father, Ptolemy Soter, and his mother, Berenice, among the number of the gods. — 48. Δαλεῖται τὸν ἰόντα. Spoils the traveller, invading him in the Egyptian fashion. Propertius, iii. 9. 33. "Noxia Alexandria, dolis aptissima tellus." Comp. Seneca, Epist. 51. Martial, iv. 42. — 49. Ἐξ ἀπάτας. Men wholly made up of deceit. A metaphor from the fusing and mixing of metals. Comp. Cicero for Coelius, c. 5. Viger, v.

§ 11. 1. — \*Ἐπαισδον. I. e. thieved. Toup joins ἐξ ἀπάτας ἔπαισδον, "dolomalo luserunt." — 50. Ἀλλάλοις ὁμαλοί. On a par with each other in knavish tricks, all bullies. The word ἐρειοί is found only in this passage, and is supposed to be corrupt. Toup conjectured πάντες ἀεργοί : which he translates, "a parcel of idle rascals." Various other conjectures may be seen in Kiessling's edition.

51. Τί γενώμεθα ; What will become of us ? — Τοὶ πτολεμισταί. Virgil, Æn. xi. 89. "Post bellator equus." — 52. Μή με πατήσης. Comp. Juvenal, iii. 247, 248.

53. Ὅρθς ἀνέστα. Virgil, Æn. x. 892. "Tollit sese arrectum quadrupes." Πυρρὺς means the colour, which the ancient Romans called "burrus," sorrel. — Κυνοθαρσῆς. Rash, impudent Eunoe ! For the nominative usurping the place of the vocative, see Fischer on Weller, iii. p. 319. Matth. Gr. Gr. § 312. — 54. Διαχρησεῖται. He will destroy his leader. Comp. Herod. i. 24. Τὸν ἄγοντα properly signifies the person who leads a horse ; yet the Scholiast explains it τὸν ἀναβάτην, the rider.

Ὦνάθην μεγάλως, ὅτι μοι τὸ βρέφος μένει ἐνδοῖ. 55

ΓΟΡΙΩ΄.

Θάρσει, Πραξινοά· καὶ δὴ γεγενήμεθ’ ὀπισθεν.  
Τοὶ δ’ ἔβαν ἐς χώραν.

ΠΡΑΞΙΝΟ΄Η.

Καὐτὰ συναγείρομαι ἦδη.  
Ἰππον καὶ τὸν ψυχρὸν ὄφιν ταμάλιστα δεδοίκα  
Ἐκ παιδός· σπεύδωμες· ὅσος ὄχλος ἄμμιν ἐπὶ ῥέϊ!

ΓΟΡΙΩ΄.

Ἐξ αὐλᾶς, ὦ μάτερ; 60

ΓΡΑΥ΄Σ.

Ἐγὼν, ὦ τέκνα.

ΓΟΡΙΩ΄.

Παρενθεῖν

Εὐμαρές;

ΓΡΑΥ΄Σ.

Ἐς Τροίαν πειρώμενοι ἦνθον Ἀχαιοί,  
Καλλίστα παίδων, πείρα θὴν πάντα τελεῖται.

ΓΟΡΙΩ΄.

Χρησμάς ἃ πρεσβύτες ἀπώχετο θεσπίξασα.

55. Ὦνάθην μεγάλως. Literally, *I am greatly benefited*, i. e. it is very fortunate for me, that, &c. This is otherwise expressed by ὡς εὐτυχῶς. Comp. Aristoph. Eq. 101. Bos, Ellips. p. 587. ed. Schæf. The Latins say “factum bene,” or “o bene.” Comp. Martial, vii. 14. and Vulpus on Catullus, iii. 16.

56. Καὶ δὴ. And now. See Hermann on Viger, p. 829.—57. Ἐς χώραν. Scholiast: εἰς τὴν τάξιν αὐτῶν. Comp. Xenophon, Cyr. iv. 5. 37.—

Καὐτὰ συναγείρομαι. And now I am becoming collected, I am recovering from my fright.

58. Ψυχρὸν ὄφιν. Schol. on Nicander, Ther. 291. Κουῶς δὲ πάντα τὰ ἐρπετὰ ψυχρά. Comp. Virgil, Ecl. iii. 93. viii. 71.—Δεδοίκα. Comp. v. 28. 33. xi. 1.

60. Ἐξ αὐλᾶς. Here they meet an old woman returning from the palace.

62. Πείρα θὴν. Virgil, Georg. i. 145. “Labor omnia vincit Improbus.”

## ΠΡΑΞΙΝΟΉ.

Πάντα γυναῖκες ἴσαντι, καὶ ὡς Ζεὺς ἀγάγεθ' Ἦραν.

## ΓΟΡΓΩΪ.

Θᾶσαι, Πραξινοά, περὶ τὰς θύρας ὄστος ὄμιλος. 65

## ΠΡΑΞΙΝΟΉ.

Θεσπέσιος· Γοργοῖ, δὸς τὰν χέρα μοι· λαβὲ καὶ τὸ,

Εὐνόα, Εὐτυχίδος· πότεχ' αὐτᾶ, μὴ τὸ πλανηθῆς.

Πᾶσαι ἅμ' εἰσένθωμες· ἀπρὶξ ἔχει, Εὐνόα, ἁμῶν.

\*Ω μοι δειλαία, δίχα μευ τὸ θερίστριον ἤδη

\*Ἐσχίσται, Γοργοῖ. ποττῶ Διὸς, εἴ τι γένοιο 70

Εὐδαίμων, ὃ νῦθραπε, φυλάσσεο τῷμπέχονόν μευ.

## ΞΕΝΟΣ.

Οὐκ ἐπ' ἐμὴν μέν· ὅμως δὲ φυλάξομαι.

## ΠΡΑΞΙΝΟΉ.

\*Αθρόος ὄχλος·

\*Ὤθευνθ' ὥσπερ ὕες.

## ΞΕΝΟΣ.

Θάρσει, γύναι· ἐν καλῷ εἰμές.

64. Καὶ ὡς Ζεὺς. Even how Jupiter married Juno. Plautus, Trinum. i. 2. 171. seems to have imitated this of Theocritus: "Idque quod in aurem rex reginæ dixerit Sciunt: quod Juno fabulata est cum Jove." Comp. Homer, II. E. 295. seq. Diodorus Sic. v. 72. Heyne on Apollod. i. 3. 1.

65. Θᾶσαι. Comp. i. \*147. Koen on Gregorius Cor. p. 222.

67. Πότεχ' αὐτᾶ. For πρόσχε αὐτῇ: Attend to her. Here νοῦν is to be supplied. Comp. Aristoph. Nub. 566. It is generally translated stick close to her; but incorrectly. — 68. Ἀπρὶξ ἔχει ἁμῶν. Supply ἐξ: Stick firmly by us. So ὁμῶν γὰρ ἀπρὶξ ἔχονται, Sophron. Similar to this is ὁδὰς ἔχουσιν.

Comp. Soph. Aj. 308. and Loebbeck, p. 384.

69. Θερίστριον. A summer cloak. An Alexandrian word. Winckelmann and Schleier interpret it a head-dress. — 70. Εἴ τι γένοιο. May you somehow be happy, good man, and take care of my cloak. Εἴ here is put for εἴθε, as in Homer, II. E. 74. See Viger, viii. § 6. 2. seqq.

72. Οὐκ ἐπ' ἐμὴν. It is not in my power; or, it does not depend upon me. See Matth. Gr. Gr. § 585. a. Viger, ix. § 4. 10. — 73. Ἐν καλῷ εἰμές. We are now in safety. Τότῃ or χάρῃ may be supplied. See Bos, Ellips. Gr. p. 484. ed. Schæf.

## ΠΡΑΞΙΝΟΣΗ.

Κεῖς ὥρας, κῆπεται, φίλ' ἀνδρῶν, ἐν καλῷ εἵης,  
 Ἄμμε περιστέλλων χρηστῷ κώκτίρμονος ἀνδρός. 75  
 Φλίβεται Εὐνόα ἄμμιν ἄγ', ὧ δειλὰ τὸ, βιάζευ.

## ΓΟΡΙΥ.

Πραξινόα, πόταγ' ὦδε· τὰ ποικίλα πρᾶτον ἄθρησον,  
 Λεπτὰ καὶ ὡς χαρίεντα· θεῶν περονάματα φασεῖς.

## ΠΡΑΞΙΝΟΣΗ.

Πότνι 'Αθαναία· ποῖαί σφ' ἐπόνασαν ἔριθοι! 80  
 Ποῖοι ζωογράφοι τὰκριβεῖα γράμματα' ἔγραψαν!  
 Ὡς ἔτυμ' ἐστάκαντι, καὶ ὡς ἔτυμ' ἐνδινεῦντι!  
 Ἐμψυχ', οὐκ ἐνυφαντά. Σοφόν τι χρεῖμ' ἀνθρώπος.  
 Αὐτὸς δ' ὡς θαητὸς ἐπ' ἀργυρέῳ κατακέειται  
 Κλισμῷ, πρᾶτον ἱουλὸν ἀπὸ κροτάφων καταβάλλων, 85

74. Κεῖς ὥρας. Till the next year, and afterwards, &c. i. e. may you long be happy. Comp. Plutarch, Pericl. c. 18. and Casaubon on Athenæus, ii. 14. — 75. Περιστελλων. Taking care of, attending to. — Χρηστῷ. What a good and compassionate man! The genitive stands alone in exclamations, with and without an interjection, or a word that expresses admiration, &c. Comp. Xenoph. Cyr. ii. 2. 3. Matth. Gr. Gr. § 371. An interjection is added, iv. 40. x. 40.

76. Φλίβεται. Æolic for θλίβεται. Comp. Sturz. on Maittaire, p. 202.

78. Πραξινόα, πόταγε. The gossips have now forced their way into the hall of the palace. — Τὰ ποικίλα. The variegated tapestry. Telemachus in a similar manner, Odys. Δ. 71. seqq. admires the furniture of Menelaus's palace at Sparta. — 79. Θεῶν περονάματα. The embroidery of the gods. Portus in his Doric Lexicon explains περόνημα by ἔργον περόνηρ πεπονημένον, "opus

acu pictum." Comp. Homer, Odys. K. 222, 223.

80. Πότνι 'Αθαναία. Praxinoë invokes Minerva, as being the inventor of such works. Σφῆ is poetical for αὐτά. See Matth. Gr. Gr. § 147. 8. — 82. Ἐστάκαντι. For εἰσί. — Ὡς ἔτυμ' ἐνδινεῦντι. How naturally they move! Comp. Cicero ap. Non. Marcell. v. "Inanima," Horace, Sat. ii. 7. 99. Virgil, Æn. vi. 848. Propert. iii. 7. 9. — 83. Σοφόν τι χρεῖμα. See Viger, iii. 13. 1. The Latins use "res" and "negotium" in the same manner. Comp. Ovid ex Ponto, ii. 7. 37. Fast. i. 103.

84. Ἀδός. Adonis. At the festival of Adonis his image was always placed on a magnificent couch. Bion, i. 69. "Ἐστ' ἀγαθὰ στιβάς, ἔστιν Ἀδανιδι φυλλὰς ἐτοίμα· Δέκτρον ἔχει, Κυθέρεια, τὸ σὸν τόδε νεκρὸς Ἀδωνις. — 85. Πρᾶτον ἱουλόν. Herodian, i. 7. 5. "Ἰουλοῖ τε αὐτοῦ κατιόντες ταῖς παλαιαῖς ἐπὶ ἄνθουν. Virgil, Æn. x. 324. "Flaventem primā

Ὁ τριφίλατος Ἀδωνις, ὃ κῆν Ἀχέροντι φιλεῖται.

ἌΛΛΟΤΕΡΟΣ ἄΛΛΟΣ.

Παύσασθ', ὦ δύστανοι, ἀνάγνυτα κατῖλλοισαι·  
Τρυγόνες· ἐκκναισεῦντι πλατειάσδοισαι ἅπαντα.

ΓΟΡΙΩ'.

Μᾶ, πόθεν ὠνθρωπος ; τί δὲ τὴν, εἰ κατῖλαι εἰμές ;  
Πασάμενος ἐπίτασσε· Συρακοσίαις ἐπιτάσσεις ; 90  
Ὡς εἰδῆς καὶ τοῦτο, Κορίνθιαι εἰμές ἀναθεν,  
Ὡς καὶ ὁ Βελλεροφῶν· Πελοποννασιστὶ λαλεῦμες·  
Δωρίσδεν δ' ἔξεστι, δοκῶ, τοῖς Δωριέεσσι.

ΠΡΑΞΙΝΟΉ.

Μὴ φύη, Μελιτῶδες, ὅς ἀμῶν καρτερὸς εἴη —

ΓΟΡΙΩ'.

Σίγα, Πραξινόα· μέλλει τὸν Ἀδωνιν ἀεΐδειν 96

lanugine malas."—86. Ὁ κῆν. For ὃ καὶ ἐν.

88. Τρυγόνες. Τρυγόνος λαλίστερος is an expression of Menander, and seems to have been proverbial. Hence talkative women were called *turtles*. Comp. Ælian H. A. xii. 10. and Fischer on Anacreon, ix. 36.—Ἐκκναισεῦντι. Doric for ἐκκναισοῦσι. They will kill us all speaking so broad. Valckenaër makes ἅπαντα the accusative after the participle.

89. Μᾶ. An Æolic and Doric abbreviation of μήτηρ, or μήτηρ, put elliptically for μήτηρ γῆ, mother earth! Comp. Æschyl. Suppl. 869. 878. "Indeed! Who are you? Though we talk, shall you curb us? Seek those who will listen; nor dare to disturb us!" *Polwhele*.—90. Πασάμενος. Having become our masters, then command us. Sophocles, Œd. Col. 839. Μὴ 'πίτασσο' ἄ μὴ κρατεῖς. Plautus, Pers. ii. 4. 2. "Emere oportet, quem tibi obedire velis." Comp. x. 32.—

91. Ἀναθεν. By descent. Syracuse was colonised from Corinth. Comp. Thucyd. vi. 3. 77. D'Orville on Chæriton, p. 569.—92. Πελοποννασιστὶ. "And as to our tongue, you've no reason to tease us: 'Tis our own mother language of Peloponnesus." *Polwhele*.—93. Δοκῶ. I suppose. Ironically.

94. Φύη. An optative; for which see Buttman's Lexilogus, German ed. p. 56. and Complete Gr. Gr. p. 320. Hermann reads φύη. Comp. Matth. Gr. Gr. § 210. 6. § 254. p. 444.—Μελιτῶδες. Μελιτώδης, honeyed, was an epithet of Proserpine.—Ὅς ἀμῶν καρτερὸς εἴη. Who shall rule over us. Comp. Homer, Odys. O. 533. Horace, Od. i. 3. 1.

96. Τὸν Ἀδωνιν. A song in praise of Adonis. Propertius tells us that Adonis was killed by a boar in Cyprus: "Percussit Adonim Venantem Idæio vertice durus aper." The anniversary of his death was celebrated through

Ἄ τὰς Ἀργείας θυγάτηρ πολυῦδρις αἰδοῖς,  
 Ἄτις καὶ Σπέρχιν τὸν ἰάλεμον ἀρίστεισε·  
 Φθηγξέται τι, σάφ' οἶδα, καλόν· διαβρύπτεται ἤδη.

ΓΥΝΗ΄ ἈΟΙΔΟΣ.

Δέσποιν', ἃ Γολγῶς τε καὶ Ἰδάλιον ἐφίλασας, 100  
 Αἰπεινόν τ' Ἔρυκα, χρυσῶ παίσδοισ' Ἀφροδίτα,  
 Οἷόν τοι τὸν Ἀδωνιν ἀπ' ἀενάῳ Ἀχέροντος  
 Μῆνι δυαδεκάτῳ μαλακαίποδες ἄγαγον Ὠραι,

all the Pagan world. Aristophanes reckons the feast of Adonis among the chief festivals of the Athenians. The Syrians observed it with all the violence of grief. It was celebrated at Alexandria in Saint Cyril's time; and when Julian the Apostate made his entry at Antioch, in the year 362, they were celebrating the feast of Adonis. The ancients differ greatly in their accounts of this divinity. Athenæus says he was the favourite of Bacchus. Plutarch maintains that he and Bacchus are the same; and that the Jews abstained from swine's flesh, because Adonis was killed by a boar. Ausonius, Epigr. xxx. affirms that Bacchus, Osiris, and Adonis, are one and the same. — 98. Ἄτις καὶ Σπέρχιν. *Who also gained the prize in singing the dirge called Sperchis.* Comp. Herod. vii. 134. seqq. The commentators generally supply *ἀειδουσα*, which Kiessling thinks unnecessary, referring to Musgrave on Sophocles, Elect. 122. Ἰάλεμος, as an adjective, signifies *plaintive, doleful*; but, as a substantive, a *mournful song, a dirge*. Comp. Euripides, Troad. 606. Phoen. 1047. *Ialemus* was a son of Calliope, the author of frigid and insipid poems.

100. Γολγῶς. *Golgi* and *Idalium* were cities in the island of Cyprus, sacred to Venus. Comp. Catull. xxxvi. 11. lxiiv. 96. Virgil, Æn. i. 680. Pausan. viii. 5. — 101. Ἔρυκα. *Eryx*, a steep mountain in Sicily near Drepanum. It gave the title of *Erycina*

to Venus, who had a temple there. Comp. Apollodorus, iv. 914. Polyb. i. 55. — *Χρυσῶ παίσδοισα*. "O Venus rejoicing in thy golden temples." *Watson*. She is called *golden* by the poets in general. "Auro ludens," say the Latin translators. The Scholiast says: *Διὰ τούτου δηλοῖ, ὅτι οἱ ἐρωῶντες χρυσῶ πείθουσι τοὺς ἐρωμένους*. "At potius est χρυσῶ χαίρουσα, s. 'auro ornata.'" *Kiessling*. Scaliger conjectured *χρυσωπίσουσ' Ἀφροδίτα*.

102. Οἷόν τοι. *How beautiful an Adonis have the soft-footed Hours brought to thee, &c.* "The superstitious mystery of lamenting for Adonis may be thus explained: Adonis was the Sun. The upper hemisphere of the earth was anciently called Venus: the under Proserpine. When the Sun, therefore, was in the six inferior signs, they said it was with Proserpine; when in the six superior, with Venus. By the boar that slew Adonis, they understood Winter—not unaptly represented by so gloomy an animal. On another view of the matter, we may suppose that they meant by Adonis the Fruits of the Earth; which are for one while buried, but at length appear flourishing to the sight. When, therefore, the seed was thrown into the ground, they said Adonis was gone to Proserpine; but when it sprouted up, they said he had revisited the light and Venus. Hence, probably, it was, that they sowed corn and made gardens for Adonis." *Universal Hist.* vol. ii.

- Βάρδισται μακάρων, ὦραι φίλαι· ἀλλὰ ποθῆναι  
 ἔρχονται, πάντεσσι βροτοῖς αἰεὶ τι φέροισαι. 106  
 Κύπρι Διωναία, τὸ μὲν ἀθανάταν ἀπὸ θνατᾶς,  
 Ἀνθρώπων ὡς μῦθος, ἐποίησας Βερενίκαν,  
 Ἀμβροσίαν ἐς στήθος ἀποστάξασα γυναικός·  
 Τὴν δὲ χαρίζομένα, πολυώνυμε καὶ πολύναι,  
 Ἄ Βερενικεῖα θυγάτηρ, Ἑλένα εἰκυῖα, 110  
 Ἀρσινόα πάντεσσι καλοῖς ἀτιτάλλει Ἀδωνιν.  
 Πὰρ μὲν οἱ ὥρια κεῖται, ὅσα δρυὸς ἄκρα φέροντι,  
 Πὰρ δ' ἀπαλοὶ κᾶποι, πεφυλαγμένοι ἐν ταλαρίσκοις  
 Ἀργυρέοις, Συρίῳ δὲ μύρῳ χρύσει' ἀλάδαστρα·  
 Εἶδατά θ' ὅσσα γυναιῖκες ἐπὶ πλαθάνῳ πονέονται, 115  
 Ἄνθεα μίσγοισαι λευκῷ παντοῖ' ἄμ' ἀλεύρω·  
 Ὅσσα τ' ἀπὸ γλυκερῷ μέλιτος, τά τ' ἐν ὑγρῷ ἐλαίῳ,

104. Βάρδισται. For Βράδισται. Comp. Homer, II. φ. 530. Matth. Gr. Gr. § 130. 1. The Hours are called "veloces" by Ovid, Met. ii. 118.—105. Αἰεὶ τι. I. e. νέον καὶ φίλον. Pindar calls the Hours ταμίαι ἀνδράσι πλοῦτον, Olymp. xiii. 9. Comp. Idyl i. 150. Ovid, Met. ii. 25. seqq.

108. Ἀμβροσίαν. Ovid imitates this passage in speaking of the deification of Æneas, Met. xiv. 606. "Ambrosia cum dulci nectare mista Contigit os; fecitque Deum."—109. Τὴν δέ. Comp. ii. 11. iii. 33.—Πολύναι. She is called ποικιλόφρονος by Sappho, in the Hymn to Venus, preserved by Dionysius of Halicarnassus, περὶ Ζευθ. c. 23. Ποικιλόφρον' ἀδύνατ' Ἀφροδίτα, Παῖ Διὸς δολοπλάκε.

Here some, however, read ποικιλόφρον, with the approbation of Vossius and Bentley on Horace, Od. iii. 27. 67.—110. Ἄ Βερενικεῖα θυγάτηρ. So Καπώης υἱὸς in Homer, II. Δ. 367. Comp. Brunck on Sophocles, CEd. R. 266.—111. Ἀτιτάλλει. Loads, enriches. So the Scholiast: αἰξάνει.

"Ornat" in the Latin translations. "With nature's luxuries to adorn." *Poluwhete*. See Madam Dacier on Callimachus, Dian. vs. 34.

112. Πὰρ μὲν οἱ. Comp. Catullus, lxiv. 281. At the feast of Adonis were carried shells filled with earth, in which grew several sorts of herbs, especially lettuces, in remembrance that Adonis was laid out by Venus on a bed of lettuces. These were called κῆποι; whence Ἀδόνιδος κῆποι are proverbially applied to things unfruitful or fading; because these herbs were only sown so long before the festival, as to sprout forth and be green at that time. They were afterwards cast into the water.—Δρυὸς ἄκρα. Periphrasis for trees. Kiessling translates it "arborum rami." Ἄμ' properly signifies an oak-tree. It is often used for tall, strong fruit-trees.—114. Χρῦσει' ἀλάδαστρα. Golden vases of Syrian ointment. These vases were so named from the stone of which they were usually made. See Schneider's Lex. N. T.

115. Εἶδατα. Cakes.—Ἐπὶ πλαθάνῳ. Πλάθανος, or πλάθανον, was a



Πάντ' αὐτῷ πετεηνὰ καὶ ἔρπετὰ τᾷδε πάρεστι.  
 Χλωραὶ δὲ σκιαῶδες, μαλακῷ βρίθοισαι ἀνήθω,  
 Δέδμανβ'· οἱ δὲ τε κῶροι ὑπερποτόωνται Ἐρωτες, 120  
 Οἱοὶ ἀηδονιδῆες ἐφεζόμενοι ἐπὶ δένδρων  
 Πατῶνται, πτερύγων πειρώμενοι, ὅζον ἀπ' ὅζω.  
 ὦ ἔβενος, ὦ χρυσὸς, ὦ ἐκ λευκῷ ἐλέφαντος  
 Αἰετῶ, οἶνοχόον Κρονίδα Διὶ παῖδα φέροντες.  
 Πορφύρεοι δὲ τάπητες ἄνω· μαλακώτεροι ὕπνω, 125  
 Ἄ Μίλατος ἐρεῖ, χαί τὰν Σαμίαν καταβόσκων.  
 Ἔστρωται κλῖνα τῷ Ἀδώνιδι τῷ καλῷ ἄλλα·  
 Τὰν μὲν Κύπρις ἔχει, τὰν δ' ὁ ροδόπαχυς Ἀδωνις,  
 Ὀκτωκαίδεκέτης ἡ ἐννεακαίδεχ' ὁ γαμβρός.

board on which the cakes were kneaded and shaped. It was also called πλαθῆ. — 118. Ἐρπετά. *Four-footed animals.*—Τᾷδε. *Here, i. e. by the image of Adonis.* For τᾷδε Koeler would read πάντα.

120. Δέδμανται. For δέδμηται, *are constructed.*—121. Ἀηδονιδῆες. *Young nightingales.* Ἀηδονιδεὺς is a kind of patronymic. Comp. v. 38. Matth. Gr. Gr. § 101. obs. i. — 122. Ὅζον ἀπ' ὅζω. I. e. ἀπ' ὅζου ἐπ' ὅζον, *from spray to spray.* Comp. Bion, ii. 6. Griffiths on Æschylus, P. V. 682. — 123. ὦ ἔβενος. ὦ is an adverb expressing wonder. When not joined with a vocative, it is always written with an acute accent.

124. Οἶνοχόον. Ganymede. "We cannot easily determine, whether these figures were in tapestry, painting, or sculpture. The critics have very confused and discordant ideas on the subject. There is every reason to think that some of them were solid figures, and there is no doubt but tapestry was the most conspicuous and ornamental part of the scene." Warton.—This passage seems to have given Virgil the hint for his most beautiful piece of tapestry, Æn. v. 252. "Intextusque puer fron-

dosa regius Ida Veloces jaculo cervos cursuque fatigat Acer, anhelanti similis, quem præpes ab Ida Sublimem pedibus rapuit Jovis armiger uncis. Longævi palmas nequicquam ad sidera tendunt Custodes; sævitque canum latratus in auras." "This description," says Warton, "is extremely picturesque: the old men lifting up their hands, and, above all, the dogs looking up and barking after him, are painted in the liveliest manner imaginable." Comp. Spencer, F. Q. iii. 11.

125. Ἄνω. Supply τοῦ κλυτῆρος. — Μαλακώτεροι ὕπνω. Comp. v. 61. Hermann puts vs. 126. in parentheses, and joins πορφύρεοι δὲ τάπητες with ἔστρωται κλῖνα. Toup joins ἄνω with μαλακώτεροι ὕπνω, because the tapestries were soft and shaggy on the upper side, smooth and hard on the other side. — 126. Ἄ Μίλατος ἐρεῖ. "The Samian and Milesian swains, who keep large flocks, acknowledge 't is more soft than sleep." *Fauks.* — Comp. Virgil, Georg. iii. 306. "Germania" is used for *Germans* in Virgil, Ecl. i. 63.

127. Ἄλλα. *A second couch is strowed for the beautiful Adonis.* — 129. Ὀκτωκαίδεκέτης. Comp. Homer, Il. X. 349.

Οὐ κεντεῖ τὸ φίλαμ· ἔτι οἱ περὶ χεῖλεα πυρῖά. 130  
 Νῦν μὲν Κύπρις ἔχοισα τὸν αὐτὰς χαιρέτω ἄνδρα.  
 Ἄσθεν δ' ἄμμες νιν ἅμα δρόσῳ ἄβροαι ἕξω  
 Οἰσεῦμες ποτὶ κύματ' ἐπ' αἰὶνι πτόοντα.  
 Λύσασαι δὲ κόμαν, καὶ ἐπὶ σφυρὰ κόλπον ἀνεῖσαι,  
 Στήθεσι φαινομένοις, λιγυρᾶς ἀρξώμεθ' αἰοιδᾶς. 135  
 Ἔρπεις, ὦ φίλ' Ἀδωνι, καὶ ἐνθάδε, κῆς Ἀχέροντα,  
 Ἀμθέων, ὡς φαντὶ, μονώτατος· οὔτ' Ἀγαμέμνων  
 Τοῦτ' ἔπαθ', οὔτ' Αἴας ὁ μέγας βαρυμάνιος ἦρας,  
 Οὔθ' Ἐκτωρ Ἐκάβας ὁ γεραίτατος εἵκατι παίδων,  
 Οὐ Πατροκλῆς, οὐ Πύρρος ἀπὸ Τροίας ἐπανελθὼν, 140  
 Οὔθ' οἱ ἔτι πρότεροι Λαπίθαι καὶ Δευκαλίωνες,  
 Οὐ Πελοπηϊάδαί τε καὶ Ἀργεὺς ἄκρα Πελασγοί.  
 Ἴλαθι νῦν, φίλ' Ἀδωνι, καὶ ἐς νέωτ' εὐθυμήσαιο.  
 Καὶ νῦν ἦνθες, Ἀδωνι, καὶ, ὅκκ' ἀφίκη, φίλος ἤξεις.

—Ο γαμβρός. *The bridegroom.* Comp. xviii. 9.

130. Περὶ χεῖλεα. I. e. τὰ μέρη περὶ χεῖλεα ἵστι πυρῖά. Comp. vi. 3. Kießling would read *περί* and translate it "circumcirea," making χεῖλεα a nominative.

134. Καὶ ἐπὶ σφυρὰ. *Letting loose our robes to our ancles.* Κόλπος here signifies the swell of a flowing garment. Comp. Æschyl. S.c. Th. 1041. Herod. vi. 125.

137. Μονώτατος. *The only one of all the Demigods.* This superlative is found also in Aristoph. Plut. 182. Eq. 351. See Bergler's note on the former passage, Fischer on Weller, ii. p. 111. and Matth. Gr. Gr. § 133. 5. — 138. Τοῦτ' ἔπαθε. *Experienced this.* Comp. Viger, v. § 9, 10. seqq. — 139. Εἵκατι παίδων. Theocritus follows Simonides with respect to the number of Hecuba's children. They were nineteen according to Homer, Il. Ω. 496. Comp. Davis

on Cicero, Tusc. i. 35. — 140. Πατροκλῆς. For this form, see Matth. Gr. Gr. § 92. 1. — 141. Δευκαλίωνες. For Δευκαλίων. Thus Plutarch, de Fort. Rom. Πηλεῖς καὶ Ἀγχίσιαι καὶ Ὀρίωνες καὶ Ἡμαθίωνες. Comp. Longinus, xliii. 3. Some suppose the sons of Deucalion are meant. — 142. Πελοπηϊάδαί. For Πολοσιάδαί. This form is used also by Pindar, Nem. viii. 21. Comp. Dawes, Misc. Crit. p. 173. and Matth. Gr. Gr. § 100. who thinks it formed from an obsolete nom. sing. as Αἰθιοπῆας in Homer, Il. A. 422. from Αἰθιοπεύς. — Ἀργεὺς ἄκρα. *The aborigines of Argos.* Similar to this is "summa ducum Atrides," in Ovid.

143. Ἴλαθι. A poetical imperative. Comp. Matth. Gr. Gr. § 238. — Καὶ ἐς νέωτα, *And for the next year.* Comp. Spanheim on Callimachus, H. Cer. 139. Ἐς νέωτ' is a spondee.

144. Καὶ νῦν ἦνθες. Supply φίλος.

ΓΟΡΓΩ΄.

Πραξινόα, τὸ χρῆμα σοφώτερον. ἂ θήλεια 145  
 Ὀλβία ὅσσα ἴσατι, πανολβία ὡς γλυκυφωνεῖ.  
 Ωρα ὅμως κῆς οἶκον ἀνάριστος Διοκλείδας.  
 Χώνηρ ὅξος ἅπαν πεινᾷντι δὲ μηδὲ ποτένθης.  
 Χαῖρε, Ἀδων ἀγαπατὲ, καὶ ἐς χαίροντας ἀφικνεῖ.

145. Τὸ χρῆμα σοφώτερον. *This thing is over learned, i. e. the song is above my comprehension. Vossius writes τί for τό. What can be more learned than this song?*

146. Ὅσσα ἴσατι. *For what she knows. ἴσατι for ἴσησι. Comp. Matth. Gr. Gr. § 238.*

147. Κῆς οἶκον. Supply *λέγου*. *Comp. Schæfer on Bos, Ellips. p. 601.*

Κῆς is for καὶ εἰς.—Ἀνάριστος. *Without his dinner.*—148. Χώνηρ ὅξος ἅπαν. *Plaut. Bacch. iii. 3. 1. "Nunc experiar sitne acetum tibi cor acre."* *Comp. vs. 20.—Πεινᾷντι. For πεινῶντι. Comp. Matth. Gr. Gr. § 202. 12. Horace, Epist. i. 15. 29. "Impransus non qui civem dignosceret hoste."*

# ἙΛΕΝΗΣ ἘΠΙΘΑΛΑΜΙΟΣ.

ΕΓΔΥΛΙΟΝ α'.

Ἐν ποκ' ἄρα Σπάρτα, ξανθότριχι παρ Μενελάω,  
 Παρθενικαὶ θάλλοντα κόμαις ὑάκινθον ἔχουσιναι,  
 Πρόσθε νεογράφτω θαλάμῳ χορὸν ἐστάσαντο,  
 Δώδεκα τὰ πρᾶται πόλιος, μέγα χρῆμα Λακαινῶν,  
 Ἀνίκα Τυνδάρειω κατεκλάξατο τὰν ἀγαπατὴν 5

ἙΛΕΝΗΣ ἘΠΙΘΑΛΑΜΙΟΣ. THE EPI<sup>THALAM</sup>ION OF HELEN. Twelve noble virgins of Sparta, having their hair inwreathed with hyacinths, assemble before the bridal chamber of Menelaus and Helen, and chant the *Hymeneal Song*. They are merry with the bridegroom, and full of the praises of Helen. Some pretend that this beautiful poem is an imitation of Stesichorus: others suppose that Theocritus, while living at the court of Ptolemy Philadelphus, had an opportunity of reading the Septuagint, and transferred some of the fine images of this Idyl from the Song of Solomon.

1. Ἐν ποκ' ἄρα. Once according to custom at Sparta, i. e. as was usual on such occasions. This is the true meaning of ἄρα in the present passage. It may be expressed in Latin by "rite," or "de more." Comp. xxiv. 42. and see Buttmann's Gr. Gr. § 149. Harles says it stands for μὲν οὖν, or μὲν δὲ, and is correlative to δὲ in vs. 7. refer-

ring us to Hoogeveen de Part. Gr. p. 126. For this custom of singing and dancing before the bridal chamber, see Potter, Arch. Gr. iv. 11. and Robinson's Ant. Gr. iv. 11. — Παρ Μενελάω. In like manner the Latins say "apud Menelaum," at the house, or palace of Menelaus. — 2. Θάλλοντα κόμαις. Comp. Horace, Od. i. 4. 9. Milton, P. L. iv. 301. — 3. Νεογράφτω. I. e. newly hung with rich tapestry. It was usual for the bridegroom to have a new bridal chamber prepared before the day of the nuptials and superbly hung with tapestry. See Feith. Antiq. Homer, ii. 14. 2. Apoll. Rhod. i. 775. Homer, Il. P. 36. and Potter, l. c. — 4. Δώδεκα. The epithalamium was sung by youths, or virgins, and frequently by both. — Μέγα χρῆμα. The great wonder of the Spartan virgins, on account of their beauty. See Viger, iii. § 13. l. seqq. — 5. Τὰν ἀγαπατὴν. The beloved daughter.

Μναστεύσας Ἑλέναν ὁ νεώτερος Ἀτρείος υἱός.  
 Ἄειδον δ' ἄρα πᾶσαι ἐς ἓν μέλος ἐγκροτέοισαι  
 Ποσσί περιπλέκτοισ, περι δ' ἴαχε δῶμ' ὑμεναίῳ.  
 Οὕτω δὴ πρῶϊζα κατέδραθες, ὦ φίλε γαμβρέ;  
 Ἥ ῥά τις ἐσσί λίαν βαρυγούνατος; ἥ ῥα φίλυπνος; 10  
 Ἥ ῥα πολὺν τιν' ἔπινες, ὅτ' εἰς εὐνὰν κατεβάλλευσ;  
 Εὔδειν μὲν χρήζοντα καθ' ὥραν αὐτὸν ἐχρῆν τυ,  
 Παῖδα δ' ἔἴην σὺν παισὶ φιλοστόργῳ παρὰ ματρὶ  
 Παισίδειν ἐς βαθὺν ὄρθρον· ἐπεὶ καὶ ἕνας, καὶ ἐς αἶω,  
 Κῆς ἔτος ἐξ ἔτεος, Μενέλαε, τεὰ νυὸς ἄδε. 15  
 Ὅλβιε γάμβρ', ἀγαθός τις ἐπέπταρεν ἐρχομένῳ τοι  
 Ἐς Σπάρταν, ὅποι ᾧ ἄλλοι ἀριστέες, ὡς ἀνύσαιο.  
 Μοῦνος ἐν ἀμιθείοις Κρονίδαν Δία πενθερὸν ἐξεῖς.  
 Ὡς ἀνατέλλοισα καλὸν διέφαινε πρόσωπον 26

7. Ἄειδον. Constr. Ἄειδον μέλος πᾶσαι εἰς ἓν: They sung the hymeneal song all simultaneously. — 8. Ποσσί περιπλέκτοισ. With entwined feet; the legs and feet of the dancers appearing so to the spectators. Comp. Homer, *Il.* x. 599. Kiessling, who understands the term as applying to the feet of the dancers singly, translates it, mit verschlungenen Füßen, "with implicated feet." Polwhele renders it "many twinkling feet," which expression he borrowed from Gray's Progress of Poetry, and Gray himself from Homer, *Odys.* θ. 265. Μαρμαρυγὰς δῆϊτο πόδων. He admired the twinkling of their feet. Casaubon for ποσσί would read χερσί, as in the Geneva MS. Horace, *Od.* i. 4. 6. "Jam Cytherea choros ducit Venus, imminente Luna: Junctæque Nymphis Gratiae decentes Alternò terram quatunt pede." Comp. Homer, *Hym.* Apoll. 196. Ovid, *Fast.* vi. 329.

9. Γαμβρέ. Bridegroom. Comp. xv. 129. and Sappho, *Fragm.* p. 64. ed. Volger. — 10. Βαρυγούνατος. Comp. Callimachus, *H.* Del. 78.

11. Πολύν. I. e. οἶνον. Comp.

Eurip. *Cycl.* 566. "Οτ' is for ὅτι. — 12. Εὔδειν μὲν. Constr. Ἐχρῆν μὲν τυ χρήζοντα εὔδειν καθ' ὥραν, εὔδειν αὐτόν: It behooved you, desiring to sleep betimes, to sleep alone. Comp. ii. 88. iv. 15. x. 19. Viger, *iv.* § 9. — 13. Παρὰ ματρὶ. Comp. vs. 1. — 14. Ἐς βαθὺν ὄρθρον. Till grey dawn. Aristoph. *Vesp.* 216. Ἀλλὰ νῦν ὄρθρος βαθύς. Comp. Plato's *Crito*, c. i. — Καὶ ἕνας, καὶ ἐς αἶω. Both the day after to-morrow, and to-morrow. So ἐς τ' αἶριον, ἐς τ' ἐννηφιν, Hesiod, *Ἔργ.* 408. — 15. Τεὰ νυὸς ἄδε. She is thy wife. Ἐς ἔτος ἐξ ἔτεος means from year to year successively, i. e. for ever. Comp. Griffiths on *Æschylus*, P. V. 682.

16. Ἀγαθός τις. Some lucky person sneezed to thee, &c. Comp. vii. 96. Meineke conjectured ἀγαθὸν τις. — 17. Ὅποι ᾧ ἄλλοι. Whither came other nobles also. — Ὡς ἀνύσαιο. That thou mightest obtain her for thyself. Comp. v. 144. Aristoph. *Plut.* 196. and Dawes, *Misc.* Crit. p. 206.

26. Ὡς ἀνατέλλοισα. As the venerable Moon, when she rises, is wont to show a beautiful face, and as Spring is

Πότνια νύξ, ἄτε λευκὸν ἔαρ, χειμῶνος ἀνέντος,  
 \*Ὡδε καὶ ἅ χρυσέα Ἑλένα διεφαίνεται ἐν αἰνῇ.  
 Πιείρα μεγάλη ἄτ' ἀνέδραμε κόσμος ἀρούρα,  
 \*Ἡ κάπῳ κυπάρισσος, ἥ ἄρματι Θεσσαλὸς ἵππος, 30  
 \*Ὡδε καὶ ἅ ῥοδόχρως Ἑλένα Λακεδαίμονι κόσμος.  
 Οὔτε τις ἐν τάλάρῳ πανίσδεται ἔργα τοιαῦτα,  
 Οὔτ' ἐν δαιδαλέῳ πυκινώτερον ἄτριον ἰστῷ  
 Κερκίδι συμπλέξασα μακρῶν ἔταμ' ἐκ κελεύοντων.  
 Οὐ μὰν οὐ κιθάραν τίς ἐπίσταται ὧδε κροτῆσαι, 35  
 \*Ἀρτεμιν αἰδοῖσα καὶ εὐρύστερνον Ἀθάναν,  
 \*Ὡς Ἑλένα, τὰς πάντες ἐπ' ὀμμασιν ἥμεροι ἐντί.

brilliant when Winter relaxes, &c. So χειμῶνος οἰχομένῳ in Meleager, ii. 1. Comp. Horace, Od. i. 4. 1. The reading here given is from the Vatican MS. Almost all the other MSS. and early edd. have Ἄδς ἀντέλλουσα . . . πρόσ-σπον, Π. νύξ ἄτε, λευκὸν ἔαρ, &c. See the notes of Kiessling and Dahl; and particularly an Excursus of twenty-three pages by the latter editor. With respect to νύξ put for the Moon, see Burmann on Virgil, Æn. x. 162. and the commentators on Propert. iv. 4. 23. where "luna" is put for "nox."

29. Πιείρα μεγάλη ἄτε. Constr. Ἄτε κυπάρισσος μεγάλη ἀνέδραμε κόσμος πιείρα ἀρούρα, ἥ κάπῳ ἥ ἄτε ἵππος Θεσσαλὸς ἐστὶ κόσμος ἄρματι, ὧδε, &c. As a tall cypress is wont to shoot up, an ornament to the fertile field, or the garden; or as the Thessalian horse is an ornament to the chariot, &c. See Kiessling's note. Ἀνατρέχειν is a word proper to the growth of trees. Comp. Homer, Il. 2. 56. Odys. vi. 163. Pindar, Nem. viii. 68. A virgin is compared to a myrtle in Catullus, in the Epithalamium of Julia and Manlius, vs. 21.

"Floridis velut enitens  
 Myrtus Asia ramulis,  
 Quos Hamadryades Dem

Ludicrum sibi roscido  
 Nutriunt humore."

And again in the Nuptials of Peleus and Thetis, vs. 89. "Quales Eurotas progignunt flumina myrtos," &c. — 30. Θεσσαλὸς ἵππος. Comp. Sophocles, Elect. vs. 703. Solomon's Song, i. 9.

32. Οὔτε τις ἐν τάλάρῳ. No one winds such fine work in her basket, i. e. no virgin winds and puts into her basket thread so finely drawn. Τάλαρος means a work-basket, used by the females of antiquity, to contain their yarn when wound into balls. Comp. Homer, Odys. Δ. 131. Πηνίξειν sometimes signifies to weave. — 33. Οὔτ' ἐν δαιδαλέῳ. And no virgin is wont to cut from the long beams a closer web, having woven it with a shuttle in the artificial loom. Comp. xv. 35. — Ἄτριον. Doric for ἥτριον, properly the woof laid out in the loom to receive (κρόκη) the warp. See Valckenaer on Euripides, Phoen. 1727. Hesychius: ἄτριον, ὄφος λεπτόν: a fine tissue, as in this passage. Comp. Euripides, Ion. 1421.

35. Κροτῆσαι. Virgil, Æn. vi. 647. "pectine pulsant eburno." — 36. Ἀρτεμιν αἰδοῖσα. Comp. Ovid, Fast. iii. 817. seqq. Tibull. ii. 1. 65. — 37. Ἐπ' ὀμμασιν. The eye was sacred to Cupid. There, according to Philostratus, he was supposed to lie in ambush. There

ὦ καλὰ, ὦ χαρίεσσα κόρα, τὸ μὲν οἰκέτις ἤδη·  
 Ἄμμες δ' ἐς δρόμον ἦρι καὶ ἐς λειμῶνια φύλλα  
 Ἐρψοῦμες, στεφάνως δρεψεύμεναι ἀδὺ πνέοντας, 40  
 Πολλὰ τεοῦς, Ἑλένα, μεμναμέναι, ὡς γαλαθῆναι  
 Ἄρνες γειναμένας οἶος μαστὸν ποθέοισαι.  
 Πράτα τοι στέφανον λωτῷ χαμαὶ αὐξομένοιο  
 Πλέξασαι, σκιερὰν καταθήσομεν ἐς πλατάνιστον·  
 Πράτα δ', ἀργυρέας ἐξ ὀλπίδος ὑγρὸν ἄλειφαρ 45  
 Λασδόμεναι, σταξυῖμες ὑπὸ σκιερὰν πλατάνιστον·  
 Γράμματα δ' ἐν φλοιῷ γεγράφεται, ὡς παριάν τις  
 Ἀννείμη, Δωριστί· Σέβευ μ'· Ἑλένας φυτὸν ἐμμί.  
 Χαίροις, ὦ νύμφα, χαίροις, εὐπένθερε γαμβρέ.  
 Λατῶ μὲν δοίη, Λατῶ κουροτρόφος, ὕμνιν 50  
 Εὐτεκνίαν· Κύπρις δὲ, θεὰ Κύπρις, ἴσον ἔρασθαι

is a beautiful epigram of Meleager, Anthol. vii. 6. where Cupid is said to lie hid in Zenophila's eye. Bergler on Alciphron, iii. 1. cites the following from Aristænetus i. 10.: Καὶ τοῖς ἑμμοῖσι χάριτες οὐ τρεῖς, καθ' Ἡσίοδον, ἀλλὰ δεκάδων περιχορεύει δεκάς. Comp. Musæus, Hero and Leander, vs. 65.—*Ἱμεροι*. Comp. Anacreon, li. 26. lxii. 2.

39. Ἐς δρόμον. To the course and the meadow flowers. Hendiadys for to the stadium on the banks of the Eurotas.

—40. Ἐρψοῦμες. Comp. i. 105. vii. 2. —41. Πολλὰ τεοῦς. Comp. xi. 25.

43. Στέφανον λωτῷ. According to Athenæus, the Alexandrians were particularly fond of garlands composed of the lotus-flower, which greatly resembles our great water-lily. The monuments of the Egyptians are frequently observed to be decorated with sculpture in imitation of the leaves of the lotus. Comp. Paschal de Coronis, iii. 13. and Harles on Ovid, Trist. iv. 1. 31. "Be flowering lotus twined, that loves the ground, And with its wreath the plane-tree branches crown'd; While dropping on the shaded turf below, From

silver shells ambrosial unguents flow." *Poluwhela*. For the dedication of trees, see Robinson, Ant. Gr. iii. 2.

47. Γράμματα δ' ἐν φλοιῷ. Virgil, Ecl. x. 52. "Certum est in sylvis, inter spelæa ferarum Malle pati, tenerisque meos incidere amores Arboribus; crescent illæ, crescetis, amores." Comp. Ovid, Heroid. Epist. v. 23, 24. Propert. i. 18. 22.—48. Ἀννείμη. Hesychius: ἀννέμειν, ἀναγινώσκειν. Comp. Schol. on Pindar, Nem. ii. 68.

49. Χαίροις. Hephæstion Euchir. p. 12. Χαίροις, ὦ νύμφα, χαίρετω δ' ὁ γαμβρός. Comp. Valckenaër on Euripides, Phœn. p. 159.

50. Κουροτρόφος. This was also an epithet of Ceres. See Robinson, Ant. Gr. iii. 1. iv. 11. Jacobs compares Virgil, Æn. viii. 71. "Nymphæ, Laurentes nymphæ, genus amnis unde est."—51. Εὐτεκνίαν. According to Homer, Il. Γ. 175. Odysse. Δ. 12. seqq. and Coluthus, Helen had only a daughter, Hermione, by Menelaus. In the margin of the Medicean MS. is the following: Μενελάου καὶ Ἑλένης ἀναγράφονται παῖδες Σωσιφάνης, Νικό-

ιων· Ζεὺς δὲ, Κρονίδας Ζεὺς, ἄφθιτον ὄλβον,  
 εὐπατριδᾶν εἰς εὐπατρίδας πάλιν ἔνθη.  
 ἰα κᾶμμες ἐς ὄρθρον, ἐπεὶ κα πρᾶτος ἀοιδὸς 56  
 ἰᾶς κελαδήσῃ ἀνασχὼν εὐτριχα δειράν.  
 ᾧ Ὕμέναιε, γάμῳ ἐπὶ τῷδε χαρεΐης.

ὁ Ἰαλμος· οἱ δὲ Θρόνιον, καὶ which was the second part of the  
 Μελίτην καὶ Ἑρμύνην. *Hymeneal Song.*  
 ὕμεθα. Doric for νεόμεθα, 58. Ὕμην, ὦ Ὕμέναιε. Thus Ca-  
 by Enallage, for νευσόμεθα, tullus, in the Carmen Nuptiale, lxii. 5.  
 ἡπ. The chorus of virgins “Hymen, o Hymenæe! Hymen, ades,  
 return early in the morning, o Hymenæe!”  
 the “Carmen Ἑγετυκόν,”



## ΚΗΡΙΟΚΛΕΪΤΗΣ.

ΕΓΔΑΛΛΙΟΝ 18.

Τὸν κλέπταν ποτ' Ἔρωτα κακὰ κέντασε μέλισσα,  
Κηρίον ἐκ σίμβλων συλεύμενον· ἄκρα δὲ χειρῶν  
Δάκτυλα πάνθ' ὑπένυξεν· ὁ δ' ἄλγες, καὶ χέρ' ἐφύση,  
Καὶ τὰν γὰρ ἐπάταξε, καὶ ἄλατο· τᾷ δ' Ἀφροδίτα  
Δεῖξεν τὰν οὔναν, καὶ μέμφετο, ὅττι γε τυτθὸν 5

ΚΗΡΙΟΚΛΕΪΤΗΣ. THE THIEF OF THE HONEYCOMBS. This is an imitation of the fortieth Ode of Anacreon, which stands thus in Mehlhorn's edition :

Εἰς Ἔρωτα.

Ἔρως ποτ' ἐν ῥόδοις  
Κοιμωμένην μέλιτταν  
Οὐκ εἶδεν, ἀλλ' ἐτρώθη  
Τὸν δάκτυλον παταχθεὶς  
Τὰς χεῖρας ὠλόλυξεν·  
Δραμὼν δὲ καὶ πετασθεὶς  
Πρὸς τὴν καλὴν Κυθήρην,  
Ὅλωλα, μήτηρ, εἶπεν,  
Ὅλωλα κάποθνήσκω·  
Ὅφιν μ' ἔτυψε μικρὸς  
Πτερωτὸς, ὃν καλοῦσιν  
Μέλιτταν ὁ γεωργός.  
Ἄ δ' εἶπεν εἰ τὸ κέντρον

Ποιεῖ τὸ τὰς μελίττας,  
Πόσον δοκεῖς ποιοῦσιν,  
Ἔρως, ὄσους σὺ βάλλεις ;

1. Μέλισσα. This, as Vossius observes, is to be taken collectively. Hence τραύματα, vs. 6. — 2. Ἄκρα δάκτυλα. "Extremos digitos," his fingers' ends. So ἄκροις τοῖς ποσὶν ἐμφανεῖν τοῦ ὕδατος in Lucian's seventh Marine Dialogue. Comp. Anacreon, viii. 4. The same idiom is common in Latin. The neuter plural δάκτυλα is not very unusual. Ἡμέρα μὲν δαλίεω ῥοδοειδέα δάκτυλα κούρης, Musæus, vs. 114. See H. Stephens' Thesaurus Gr. pp. 3180. seqq. ed. Valpy. — 3. Ἄλγες. He was in pain. — Ἐφύση. Comp. ii. 155. Matth. Gr. Gr. § 49. obs. 2. — Καὶ ἄλικά. Comp. iv. 55.

ἐντὶ μέλισσα, καὶ ἀλῖκα τραύματα ποιεῖ!  
 τὴν γελάσασα, Τὸ δ' οὐκ ἴσον ἐσσι μέλισσαις;  
 ὑπὸς μὲν ἔων, τὰ δὲ τραύματα ἀλῖκα ποιεῖς.

τυτθὸς μὲν ἰόν. "Etiamsi "etiamsi." See Math. Gr. Gr. § 566.  
 rvus sis." This is the reading 3.  
 and Dahl. Former editions One of my earliest attempts at Latin  
 have: Χὼ τυτθὸς μὲν ἔης, Verse was the following version of this  
 the imperfect is put for a Idyl, for a School Exercise:  
 See Kiessling's note. Καὶ,

## FAVORUM FUR.

Dum vafer ille puer Veneris redolentia mella  
 Surripit, in digitos parvula fertur apis.  
 Prædo dolet, sufflatque manus, et, percitus cestro,  
 Exsilit, et matri tristia verba refert:  
 En! digitos, inquit: pupugit me parvula quædam  
 Bestiola; at, mater, vulnera quanta facit!  
 Nonne Cypris puero subridens tu quoque, dixit,  
 Parvulus? et, fili, vulnera quanta facis!

## ΒΟΥΚΟΛΙΪΣΚΟΣ.

ΕΙΔΥΛΛΙΟΝ κ'.

Εὐνείκα μ' ἐγέλαξε θέλοντά μιν ἀδὺ φιλᾶσαι,  
Καί μ' ἐπικερτομέοισα τάδ' ἔννεπεν· Ἐρρ' ἀπ' ἐμεῖο·  
Βωκόλος ὦν ἐθέλεις με κύσαι, τάλαν; οὐ μεμάθηκα  
Ἀγροίκως φιλέειν, ἀλλ' ἀστυκὰ χεῖλεα θλίβειν.  
Μὴ τὺ γὰ μευ κύσσης τὸ καλὸν στόμα, μῆδ' ἐν  
ὀνείροις. 5

Οἷα βλέπεις, ὀπποῖα λαλεῖς, ὡς ἄγρια παῖσδεις·  
Ὡς τρυφερὸν λαλέεις, ὡς κωτίλα ῥήματα φράσδεις·  
Ὡς μαλακὸν τὸ γένειον ἔχεις, ὡς ἀδέα χαίταν.

ΒΟΥΚΟΛΙΪΣΚΟΣ. THE NEATHERD. This Idyl contains the indignant complaint of a neatherd, whose addresses had been repulsed with scorn by a city damsel. He calls on his friends, the shepherds, to bear witness to his beauty and accomplishments; and endeavours to show, by examples, that herdsmen have been found worthy to be loved even by Goddesses. The critics very unjustly deny this poem the title of *Pastoral*. Heinsius ascribes it to Moschus.

1. Ἐγέλαξε. Comp. ii. 115. Matth. Gr. Gr. § 181. 1.—2. Ἐρρε. *Begone!* Comp. Gregorius Cor. p. 587. Maittaire de Dial. p. 197.—4. Θλίβειν. Comp. Longus, ii. 7. p. 174. ed. Boden. The Latins used "premere" in the same sense.

6. Οἷα βλέπεις. This is said in derision. Fawkes however gives it another turn: "How pleasing your look! and how gently you play! How soft is your voice! and what fine things you say!" Graefe reads the remainder of the verse thus: ὀκκοῖα γελᾷς, ὡς ἄγρια παῖσδεις.—7. Λαλέεις. Kiesling conjectured λαλαγεῖς. He considers this verse, however, as spurious, especially as it is omitted in one MS.—8. Ὡς μαλακόν. This, as well as vs. 8., is said in irony. Virgil, Ecl. viii. 32. "Dum despicias omnes, Dumque tibi est odio mea fistula, dumque capellæ, Hirsutumque supercilium, promissaque barba."—"Ἀδέα χαίταν. A few adjectives ending in *us*, such as εὐδὺς, ἡδὺς, εὐρύς, have sometimes their accusative sing. in *έα*, in place of *ὺν*, and that even in

**Χείλεά τοι νοσέοντι, χέρες δέ τοι ἐντὶ μέλαιναι·**  
**Καὶ κακὸν ἐξόσδεις. ἅπ' ἐμεῦ φύγε, μή με μολύνῃς.** 10

Τοιαῶδε μυθίσδοισα, τρὶς εἰς ἐὼν ἔπτυσε κόλπον,  
**Καὶ μ' ἀπὸ τᾶς κεφαλᾶς ποτὶ τῷ πόδε συνεχὲς εἶδεν**  
**Χείλεσι μυθίσδοισα, καὶ ὄμμασι λοξὰ βλέποισα·**  
**Καὶ πολὺ τᾷ μορφᾷ θηλύνετο, καὶ τι σεσαρὸς**  
**Καὶ σοβαρόν μ' ἐγέλαξεν. ἐμοὶ δ' ἄφαρ ἔζεσεν αἷμα,** 15  
**Καὶ χροῖα φοινίχθην ὑπὸ τῷ λγεος, ὡς ῥόδον ἔρσα.**  
**Χ' ἂ μὲν ἔβα με λιποῖσα· φέρω δ' ὑποκάρδιον ὄργαν,**  
**Ὅττι με τὸν χαρίεντα κακὰ μωμήσας ἑταίρα.**

Ποιμένες, εἶπατέ μοι τὸ κρήγυον· οὐ καλὸς ἐμμί;  
**Ἄρά τις ἐξαπίνας με θεὸς βροτὸν ἄλλον ἔτευξε;** 20  
**Καὶ γὰρ ἐμοὶ τὸ πάροιθεν ἐπάνθηεν ἀδύ τι κάλλος,**  
**Ὡς κισσὸς ποτὶ πρέμνον, ἐμὰν δ' ἐπύκαζεν ὑπήγαν·**  
**Χαῖται δ', οἷα σέλινα, περὶ κροτάφοισι κέχυντο·**

the feminine. Comp. Homer, II. 2. 291. Odys. M. 369. Matth. Gr. Gr. § 119. 2. 4.

9. *Νοσέοντι*. For *νοσοῦσι*, are diseased. The change here noticed may be attributed to the constant use of the fistula, which rendered the lips thick and callous. Virgil, in allusion to this, has (Ecl. ii. 34.), “Nec te poeniteat calamo trivisse labellum.” — 10. *Καὶ κακὸν ἐξόσδεις*. Comp. Aristoph. Nub. 50.

11. *Τρὶς εἰς ἐὼν*. Spitting was a sign of the greatest contempt and detestation. Comp. vi. 39. Potter, Arch. Gr. ii. 17. ii. 18. and Griffiths on Æschylus, Prom. v. 1070. — 12. *Καὶ μ' ἀπὸ τᾶς*. Virgil, Æn. iv. 362. speaks thus of Dido: “Talia dicentem jamdudum aversa tuetur, Huc illuc volvens oculos, totumque pererrat Luminibus tacitis.” Comp. Aristoph. Plut. 650. — 13. *Μυθίσδοισα*. *Μυθίζειν* signifies to utter the sound *humph!* by breathing strongly through the nose, and pressing the lips closely together. It is used in

mocking, indignation, or contempt. —

*Λοξὰ βλέποισα*. *Eyeing me askance*. — 14. *Καὶ πολὺ τᾷ μορφᾷ*. *And she looked very proud of her shape*. “She assumed many haughty airs on account of her beauty.” *Donnegan*. Comp. Bion, xv. 18. on which Heskin observes: “*Θηλύνεσθαι* mores illos affectatos, quos amor proprius et placendi studium in fœminis parit, feliciter exprimit.” — *Τὶ σεσαρὸς*. *Grimming somewhat sarcastically*. Comp. vii. 19. Lucian, Philop. c. 26. — 15. *Σοβαρόν*. *Haughtily*. Comp. Lucian, Amor. ii. 40. and Charid. c. 8.

16. *Καὶ χροῖα φοινίχθην*. Comp. Callimach. Lav. Pal. vs. 27. Apoll. Rhod. iii. 725.

19. *Τὸ κρήγυον*. *The truth*. — 20. *Ἄρά τις ἐξαπίνας*. He seems to allude to a passage in Homer, Odys. N. 429. seqq. where Ulysses is suddenly transformed by Minerva into the figure of an old beggar. Comp. Propert. i. 12. 11. — 21. *Καὶ γὰρ ἐμοί*. Homer, Odys. X. 318. *Πρὶν σφωῖν ὑπὸ κροτάφοισιν ἰούλοισι Ἀνθῆσαι, πικᾶσαι τε*

Καὶ λευκὸν τὸ μέτωπον ἐπ' ὀφρύσι λάμπε μελαίναις  
 Ὅμματά μοι γλαυκᾶς χαροπώτερα πολλὸν Ἀθάνας· 25  
 Τὸ στόμα καὶ πακτᾶς γλυκερώτερον· ἐκ στομάτων δὲ  
 Ἐρρεῖ μοι φωνὰ γλυκερωτέρα ἢ μελιχέρω.  
 Ἀδὺ δέ μοι τὸ μέλισμα, καὶ ἦν σύριγγι μελίσδω,  
 Κῆν αὐλῷ λαλέω, κῆν δῶνακι, κῆν πλαγιαύλῳ.  
 Καὶ πᾶσαι καλὸν με κατ' ὥρεα φαντὶ γυναῖκες, 30  
 Καὶ πᾶσαί με φιλεῦνθ'· ἃ δ' ἄστυκά οὐκ ἐφίλασεν,  
 Ἀλλ', ὅτι βωκόλος ἐμμὶ, παρέδραμε· κοῦ ποτ' ἀκούει,  
 Ὡς καλὸς Διόνυσος ἐν ἄγκεσι πόρτιν ἔλαυνεν·  
 Οὐκ ἔγνων δ', ὅτι Κύπρις ἐπ' ἀνέρι μήνατο βῶτα,  
 Καὶ Φρυγίης ἐνόμειυσεν ἐν ὥρεσιν· αὐτὸν Ἀδωνιν 35  
 Ἐν δρυμοῖσι φίλασε, καὶ ἐν δρυμοῖσιν ἔκλαυσεν.

γένυν εὐανθεὶ λάχνη. Virgil, *Æn.* viii. 160. "Tum mihi prima genas vestibat flore juventa." Comp. xv. 85.

24. Καὶ λευκὸν τὸ μέτωπον· ὑπ' ὀφρύσι λάμπε μελαίναις ὅμματά μοι. Longus, *Past.* iv. 13. p. 446. ed. Boden. Ὅρῃς, ὡς ὑακίνθῳ μὲν τὴν κόμην ὁμοίαν ἔχει; λάμπουσι δὲ ὑπὸ ταῖς ὀφρύσιν οἱ ὀφθαλμοί, καθάπερ ἐν χρυσῇ σφενδόνη ψηφίς; καὶ τὸ μὲν πρόσωπον ἐρυθρήματος μεστὸν, τὸ δὲ στόμα λευκῶν ὀδόντων, ὥσπερ ἐλέφαντος; Anacreon, xxviii. 10.

Γράφε δ' ἐξ ὧν παρειῆς,  
 Ὑπὸ πορφύραισι χαίταις,  
 Ἐλεφάντινον μέτωπον . . . .  
 Τὸ δὲ βλέμμα νῦν ἀληθῶς  
 Ἀπὸ τοῦ πυρὸς ποίησον  
 Ἄμα γλαυκὸν, ὡς Ἀθήνης,  
 Ἄμα δ' ὑγρὸν, ὡς Κυθήρης.

— 25. Χαροπώτερα. *More blue by far than*, &c. Plutarch, *Mar.* c. 11. uses this word in describing the colour of the eyes of the Germans, and which he compares to the *clear blue* flower of the flax-plant. Comp. Tacit. *Germ.* c. 4.

26. Πακτᾶς γλυκερώτερον. Comp. xi. 40. Valckenaer thinks the reading should be *πακτᾶς ἀπαλότερον*, and

compares Ovid, *Met.* xiii. 795. "*Mollior et cycni plumis et late coacta*." See note on vs. 9. Graefe prefers *τρυφερώτερον*, or *γλαυκώτερον*. Longus, *Past.* p. 16. ed. Schæf. Χείλη μὲν ῥόδων ἀπαλότερα καὶ στόμα κηρίων γλυκύτερον.—Ἐκ στομάτων. Comp. Solomon's Song, iv. 11. For the pleonastic ἦ in the next verse, see note on *Idyl* xv. 37. and comp. *Thuc.* vii. 77.

29. Κῆν αὐλῷ λαλέω. See note on *Idyl* v. 78. Graefe finds fault with the successive syllables *λω, λα, λε*.—Πλαγιαύλῳ. *On the transverse flute*; an instrument somewhat similar to the German flute. It is called *αὐλὸς πλάγιος* by Longus, *Past.* i. 2. Comp. Bion, iii. 7. and Twining on Aristotle, *Art. Poët.* c. 1.—30. Γυναῖκες. *Γυνή* properly signifies a *female*. Comp. Homer, *Il.* A. 348.—33. Ὡς καλὸς Διόνυσος. Virgil, *Ecl.* x. 18. "*Et formosus oves ad flumina pavit Adonis*." Comp. ii. 60. Longus, *Past.* iv. 13.—34. Ὅτι Κύπρις. Ovid, *Trist.* ii. 299. "*In Venere Anchises, in Luna Latmius heros, in Cerere Iasion, qui referatur, erit*." Comp. *Idyl* iii. 46.—35. Καὶ Φρυγίης. In *Ida*.

Ἐνδυμίων δὲ τίς ἦν ; οὐ βωκόλος ; ὃν γε Σελάνα  
 Βωκολέοντα φίλασεν· ἀπ' Οὐλύμπω δὲ μολοῖσα  
 Λάτμιον ἂν νάπος ἦνθε, καὶ εἰς ἓνα παιδὶ κάθισδε.  
 Καὶ τὸ, Ῥέα, κλαίεις τὸν βωκόλον. οὐχὶ δὲ καὶ τὸ, 40  
 Ὡ Κρονίδα, διὰ παῖδα βοηνόμον ὄρνις ἐπλάγχθης ;  
 Εὐνείκα δὲ μόνα τὸν βωκόλον οὐκ ἐφίλασεν,  
 Ἄ Κυβέλας κρέσσων, καὶ Κύπριδος, ἧ τε Σελάνας.  
 Μηκέτι μηδὲ σὺ, Κύπρι, τὸν ἀδέα μήτε κατ' ἄστυ,  
 Μήτ' ἐν ὄρει φιλέοις, μώνη δ' ἀνὰ νύκτα καθίσδοις. 45

37. Ἐνδυμίων. Ovid, A. Am. iii. 85.  
 "Latmius Endymion non est tibi,  
 Luna, rubori." — 39. Κάθισδε. For  
 ἐκάθισε.

40. Τὸ βωκόλον. Atys. See the  
 sixty-third Carmen of Catullus, de Aty,  
 and comp. Ovid, Fast. iv. 223. seqq. —  
 — 41. Παῖδα. Ganymede. — Ὅρνις.

Comp. Hemsterhuis on Lucian, tom. i.  
 p. 210. seq. Propert. ii. 30. 30.

44. Μηκέτι μηδὲ σὺ. Ironically. —  
 Τὸν ἀδέα. Adonis, whose festival was  
 celebrated in the city. — 45. Μώνη δέ.  
 See Sappho's Fragment, beginning  
 Δέδυκε μὲν ἃ Σελάνα.

## ἩΡΑΚΛΕΪΣΚΟΣ.

Εἰς τὸ ἸΛΙΟΝ κθ'.

Ἡρακλέα δεκάμηνον ἔοντα ποχ' ἅ Μιδεᾶτις  
 Ἀλκμήνα, καὶ νυκτὶ νεώτερον Ἴφικλῆα,  
 Ἀμφοτέρως λούσασα καὶ ἐμπλήσασα γάλακτος,  
 Χαλκείαν κατέθηκεν ἐς ἄσπιδα, τὰν Πτερελάου  
 Ἀμφιτρώων καλὸν ὄπλον ἄπεσκύλευσε πεσόντος. 5  
 Ἀποτόμενα δὲ γυνὰ κεφαλᾶς μυθήσατο παίδων·

**ἩΡΑΚΛΕΪΣΚΟΣ.** THE YOUNG HERCULES. The poet relates how Juno, urged by unrelenting anger, sent two huge serpents to the palace of Amphitryo, commissioned to destroy the infant Hercules; and how Hercules, then cradled in the shield of Pterelaus, and being only ten months old, strangled the monsters. Comp. Pindar's first Nemean Ode. Then follows the solemn prophecy of Tiresias concerning the hero's future life and glorious achievements; with an account of his masters and education. "This Idyl has been attributed to Moschus; but it certainly contains imagery and sentiment which have not a feature of his genius, and far indeed surpass his powers. There is surely no reason for refusing it a place among the Idyls of our poet. In some parts Theocritus rises above his usual tenor, and soars to the heights of epic poetry. Philostratus the younger has drawn a fine picture of this story, where the artist had, probably, a view to the poem before us." *Polywhele*.

1. Μιδεᾶτις. Of Midea. Alcmena

was so called from Midea, an ancient city of Argolis, on the ruins of which Argos was built. Comp. Pausan. vi. 20.—2. Ἴφικλῆα. Proper names in -κλος are often declined like those in -κλῆς, and again those in -κλῆς like those in -κλος. We read Ἴφικλῆς in Pausan. viii. 14. and Ἴφικλῆα in Hesiod, Scut. Herc. vs. 111. Comp. Matth. Gr. Gr. § 92. 1. Πατροκλῆος and Πατροκλῆα occur in Homer, II. A. 601. P. 670. See Heyne on Virgil, *Æn.* vii. 585. *Iphiclus* was a twin-brother of Hercules, and *his junior by one night*.—4. Ἐς ἄσπιδα. For this use of shields, consult Meursius on Callimachus, H. Jov. vs. 48.—τὰν Πτερελάου. Virgil says nearly the same thing of the coat of mail, which was taken from Demoleus; *Æn.* v. 260. "Loricam, quam Demoleo detraxerat ipse Victor apud rapidum Simoenta sub Ilio alto." Concerning Pterelaus see Tzetzes on Lycophron, Cass. vs. 932. and Heyne on Apollodorus, ii. 4.5. He is called Πτερέλας by Tzetzes.—5. Ἀπεσκύλευσε. The verb ἀποσकुλεύειν, like

Εὐδ' ἐμὰ βρέφ' ἀγλυκερὸν καὶ ἐγέρσιμον ὕπνον,  
 ἴδ' ἐμὰ ψυχὰ, δὴ ἀδελφεῶ, εὖσοι τέκνα,  
 λβιοὶ εὐνάζοισθε, καὶ ὀλβιοὶ αἶψ' ἴκοισθε.

\*Ὡς φαμένα δῖνασε σάκος μέγα· τοὺς δ' ἔλαβ' ὕπνος. 10  
 μὸς δὲ στρέφεται μεσονύκτιον ἐς δύσιν ἄρκτος  
 ῥίωνα κατ' αὐτὸν, ὃ δ' ἀμφαίνει μέγαν ὤμον·  
 ἴμος ἄρ' αἰνὰ πέλωρα δύω πολυμήχανος Ἥρη  
 νανέαις φρίσσοντας ὑπὸ σπείραισι δράκοντας  
 ρσεν ἐπὶ πλατὺν οὐδὸν, ὅθι σταθμὰ κοῖλα θυράων 15  
 ἴκω, ἀπειλήσασα φαγεῖν βρέφος Ἡρακλῆα.  
 ὃ δ' ἐξελυσθέντες ἐπὶ χθονὶ γαστέρας ἄμφω  
 μοδόρως ἐκύλιον· ἀπ' ὀφθαλμῶν δὲ κακὸν πῦρ  
 ρχομένοις λάμπεσκε, βαρὺν δ' ἐξέπτυνον ἰόν.  
 λλ' ὅτε δὴ παίδων λιχμῶμενοι ἐγγύθεν ἦνθον, 20  
 καὶ τότε ἄρ' ἐξέγροντο· (Διὸς νοέοντος ἅπαντα)

*αρεῖσθαι*, is construed with a genitive the person and an accusative of the *ἴδ'.*

\*Εὐδ' ἐμὰ βρέφ' ἀγλυκερὸν. Dahl refers to Casaubon on Theophrastus, Char. for an account of the lullaby songs antiquity.

1. Ἄμος δέ. Anacreon, iii. 1.

Μεσονυκτίους ποθ' ἔραις,  
 στρέφεται δ' ἄρκτος ἥδη  
 κατὰ χεῖρα τὴν βοῶτον.

12. Ὁρίωνα κατ' αὐτόν. The Bear has its head turned towards on. Hence Homer, *Odyss. E. 274.* *ἔκον ἢ Ὁρίωνα δοκεῖ.* — 13. Τάμος. Then, therefore, Juno secretly is, &c., i. e. in consequence of the hour. Such is the force of the *ἴδ' ἐμὰ* in this place. Comp. vs. ii. 133. — 15. Σταθμὰ κοῖλα. The *ved door-posts.* Comp. Longinus, i. 2. Euripides, *Orest.* 1481. *Iph.* 49. For *κοῖλα* Jacobs refers to *rhocles*, *Œd. T.* 1261. — 16. Οἴκω.

*Of the chamber.* Comp. vs. 46. Homer, *Il. Z.* 490. *Odyss. A.* 356.

17. Τὼ δ' ἐξελυσθέντες. They two unfolding their volumes. Here we have a plural participle with a dual pronoun. Comp. *Matth. Gr. Gr.* § 301. Many early editions, prior to that of Stephens, have *ἐξελυσθέντες*, which Brunck adopts with the approbation of Valckenaër. Graefe prefers changing *τὼ* into *τοί.* — 18. Ἀπ' ὀφθαλμῶν. Virgil, *Æn. ii.* 210. "Arduentes oculos suffecti sanguine et igni, Sibila lambabant linguis vibrantibus ora." — 19. Ἐρχομένοις. "And as along the marble floor they roll'd." *Polwhele.* So Reiske, "inter eundem." Comp. Apollonius Rhod. iv. 1541. Pearson conjectured *δερχομένοις.*

20. Ἄλλ' ὅτε δὴ. But when now, &c. These particles are much used in narrative. They constantly occur in Homer. — *Λιχμῶμενοι.* Brandishing their tongues. Comp. Hesiod, *Th.* 826. — 21. Καὶ τότε ἔρα. And then of



Ἀλκμήνας φίλα τέκνα· φάος δ' ἀνὰ οἶκον ἐτύχθη.  
 Ἦτοι ὄγ' εὐθύς αὔσεν, ὅπως κακὰ θηρί' ἀνέγνω  
 Κοίλῳ ὑπὲρ σάκεος, καὶ ἀναιδέας εἶδεν ὀδόντας,  
 Ἴφικλῆς· οὐλὰν δὲ ποσὶν διελάκτισε χλαῖναν, 25  
 Φευγέμεν ὁρμαίνων· ὁ δ' ἐναντίος εἶχετο χερσὶν  
 Ἡρακλῆς, ἄμφω δὲ βαρεῖ ἐνεδήσατο δεσμῷ,  
 Δραξάμενος φάρυγος, ὅθι φάρμακα λυγρὰ τέτυκται  
 Οὐλομένοις ὀφίσσισι, τὰ καὶ θεοὶ ἐχθαίροντι.  
 Τῷ δ' αὖτε σπείραουσιν ἐλίσσέσθην περὶ παῖδα 30  
 Ὀφίγονον, γαλαθηνὸν, ὑπὸ τροφῷ αἰὲν ἄδακρυ·  
 Ἀψ δὲ πάλιν διέλυον, ἐπεὶ μογέοιεν ἀκάνθας,  
 Δεσμῷ ἀναγκαίῳ πειρώμενοι ἔκλυσιν εὐρῇ.  
 Ἀλκμήνα δ' ἐσάκουσε βοᾶς, καὶ ἐπέγρετο πράτα.  
 Ἀνσταθ' Ἀμφιτρύων· ἐμὲ γὰρ δέος ἴσχει ὑκνηρόν· 35

*course they awoke, &c.* Ἄρα, in consequence of the omniscience of Jupiter. Comp. vs. 13.—22. φάος δ' ἀνὰ. War- ton supposes this light to have proceeded from the fiery eyes of the serpents. He prefers, however, the idea of a supernatural illumination. "The young Hercules cradled in Amphitryo's shield, is a finely imagined painting. We are at once struck with the propriety and novelty of the association. The description of the serpents, not even Pindar has exceeded: but there is something so extremely awful in the supernatural illumination of the chamber, at the hour of midnight, that we are ready to believe light, under certain circumstances, to be equally the source of the sublime with darkness." *Potwhele.*

23. Ἦτοι ὄγ' εὐθύς. Then Iphiclus immediately, &c. Comp. Homer, II. A. 68. 101. 140.—Ὅπως. The same as ὡς here: *when, as soon as.* Comp. Viger, vii. § 10. 8. seqq.—24. Ἀναιδέας. Kiessling renders ἀναιδῆς here *unersättlich*, "insatiable;" the Latin translators "improbis."—25. Ἴφι-

κλῆς. Like Ἡρακλῆς and Ἡρακλῆς. Comp. vs. 2. Matth. Gr. Gr. § 92.—Ὀδλὰν δὲ ποσὶν. Kicked off the shaggy coverlet with his feet.—26. Ὁ δ' ἐναντίος. But Hercules resisting clung to them (i. e. seized them) with his hands.

30. Περὶ παῖδα ὀφίγονον. Around the slow-born child. The birth of Hercules was delayed beyond the usual time, through the resentment of Juno. See Ovid, Met. ix. 273. seqq. and the commentators thereon. Thus Virgil, speaking of the serpents that devoured the sons of Laocoon, *Æn.* ii. 213. "Parva duorum Corpora natorum serpens amplexus uterque Implicat."

32. Ἀψ δὲ πάλιν. They loosed their spires again, when they had been wearied as to the spines of their backs. The first of these particles is redundant, and is always so when used with πάλιν, or with verbs compounded with ἀνὰ. Comp. Homer, II. A. 59. Σ. 280. Ἀκάνθας is governed by κατὰ understood. Comp. Apollonius Rhod. iv. 150.

35. Ἀνσταθι. For ἀνίστηθι: arise.

- \**Ἄνστα, μηδὲ πόδεσσι τεοῖς ὑπὸ σάνδαλα θείης.*  
*Οὐκ αἶεις, παίδων ὁ νεώτερος ὅσσον αὐτεῖ;*  
 \**Ἡ οὐ νοέεις, ὅτι νυκτὸς ἅωρί που οἶδε τε τοῖχοι*  
*Πάντες ἀριφραδέες, καθαρᾶς ἄτερ ἡριγενείας;*  
 \**Ἔστι τί μοι κατὰ δῶμα νεώτερον ἔστι, φίλ' ἀνδρῶν.* 40  
*ᾧς φάβ', ὁ δ' ἐξ εὐνᾶς ἀλόχῳ κατέβαινε πιθήσας·*  
*Δαιδάλεον δ' ὥρμησε μετὰ ξίφος, ὃ ῥ' οἱ ὑπερθε*  
*Κλιντῆρος κεδρίνῳ περὶ πασσάλῳ αἰὲν ἄωρτο.*  
 \**Ἦτοι ὄγ' ὠριγνᾶτο νεοκλῶστω τελαμῶνος,*  
*Κουφίζων ἐτέρα κολεόν, μέγα λῶτινον ἔργον·* 45  
*Ἀμφιλαφῆς δ' ἄρα παστὰς ἐνεπλήσθη πάλιν ὄρφνης.*  
*Δμῶας δὴ τότ' αὔσεν ὕπνον βαρὶν ἐκφυσῶντας·*  
*Οἴσετε πῦρ ὅτι θᾶσσον ἀπ' ἐσχαρεῶνος ἐλόντες,*  
*Δμῶες ἐμοί, στιβαροὺς δὲ θυρᾶν ἀνακόψατ' ὀχῆας.*  
 \**Ἀνστατε, δμῶες ταλασίφρονες. αὐτὸς αὐτεῖ.* 50

In the next verse *Ἄνστα* is also for *ἀνάσσησι*. See Matth. Gr. Gr. § 210. 5.—36. *Μηδὲ πόδεσσι*. Comp. Huschke and Wunderlich on Tibullus, i. 3. 91. —37. *Παίδων ὁ νεώτερος*. Comp. vs. 2.—38. \**Ἡ οὐ νοέεις*. The particles *ἡ οὐ* form but one syllable here. Comp. Euripides, Orest. 592. and Spitzner de Versu Gr. H. p. 181. —“*Ὅτι νυκτὸς ἅωρί*. Comp. xi. 40. Warton thinks this is imitated from Homer, Odys. T. 37. where Telemachus and Ulysses are surveying by night the armory of the royal palace. Comp. Sophocles, Trach. 880. —40. “*Ἔστι τί μοι*. Believe me, there is something strange in the house. —*φίλ' ἀνδρῶν*. Comp. xv. 75. and Schäfer on Bos, Ellips. p. 189.

42. “*Ὁ ῥ' οἱ ὑπερθε*. Which according to custom was always suspended from a peg, &c. Comp. Ernesti on Homer, Il. Π. 288. D'Orville, Vann. Crit. p. 334. Brunck on Apollonius Rhod. i. 526. iii. 845. iv. 582. and Matth. Gr. Gr. § 16. 1. For the particle *ῥα*, i. e.

*ἄρα*, see Idyl xviii. 1. — 43. *Κεδρίνῳ*. Comp. Homer, Odys. i. 440. Bion, Idyl i. 74. —“*Ἄωρτο*. Comp. Homer, Il. Γ. 272. Matth. Gr. Gr. § 185. Hermann, Emend. Gr. Gr. p. 265.

44. \**Ἦτοι ὄγε*. Comp. vs. 23. — 46. \**Ἀμφιλαφῆς δ' ἄρα*. And then again, &c.

47. *Δὴ τότε*. Then immediately. See Hoogeveen. Kiessling renders them “*igitur*.” —“*Ὑπνον βαρὶν ἐκφυσῶντας*. Thus Virgil; speaking of Rhamnes, Æn. ix. 328. “*Toto proflabat pectore somnum*.”

49. \**Ἀνακόψατε*. Strike back, draw back. — 50. \**Ἀνστατε*. Comp. vs. 35. After this verse is read in some MSS. \**Ἡ ῥα γυνὴ φοίνισσα μύλαις ἐπὶ κοῖτον ἔχουσιν*, which Valckenaër thinks should stand between vss. 49. and 50. thus: \**Ἡ ῥα γυνὴ φοίνισσα μύλαις ἐπὶ κοῖτον ἔχουσα*, \**Ἀνστατε*, &c. According to Gaisford, the same verse is found in the Medicean MS. with the reading *ἔχουσα*.

Οἱ δ' αἶψα προγένοντο λύχνοις ἅμα δαιομένοισι  
 Δμῶες· ἐνεπλήσθη δὲ δόμος, σπεύδοντας ἐκάστω.  
 Ἦτοι ἄρ' ὥς εἶδοντ' ἐπιτίθιον Ἡρακλῆα  
 Θῆρε δύω χεῖρεσσιν ἀπρίξ ἀπαλαῖσιν ἔχοντα,  
 Συμπλήγδην ἰάχησαν· ὁ δ' ἐς πατέρ' Ἀμφιτρώνα 55  
 Ἐρπετὰ δεικανάσκειν, ἐπάλλετο δ' ὑψόβι χαίρων  
 Κωροσύνα, γελάσας δὲ πάρος κατέθηκε ποδοῖν  
 Πατρὸς ἐοῦ θανάτῳ κεκαρωμένα δεινὰ πέλωρα.  
 Ἀλκμήνα μὲν ἔπειτα ποτὶ σφέτερον λάβε κόλπον  
 Ξηρὸν ὑπαὶ δέοντος ἀκράχολον Ἴφικλῆα· 60  
 Ἀμφιτρώνα δὲ τὸν ἄλλον ὑπ' ἀμνειάν θέτο χλαῖναν  
 Παιῖδα· πάλιν δ' ἐς λέκτρον ἰὼν ἐμνάσατο κοίτῳ.  
 Ὅρνιχες τρίτον ἄρτι τὸν ἔσχατον ὄρθρον αἰδιδόν·  
 Τειρεσίαν τόκα μάντιν, ἀλαβέα πάντα λέγοντα,  
 Ἀλκμήνα καλέσασα, χρέος κατέλεξε νεοχμὸν, 65  
 Καὶ νιν ὑποκρίνεσθαι, ὅπως τελέεσθαι ἔμελλεν,  
 Ἠνώγει. Μηδ', εἴτι θεοὶ νοέοντι πονηρὸν,

51. Οἱ δ' αἶψα. Comp. Homer, II. 2. 525.

53. Ἦτοι ἄρ' ὥς. Then, therefore, when they saw, &c. Comp. vs. 23. 44. — Εἶδοντο. For εἶδον, as in Homer, II. Δ. 374. Comp. Matth. Gr. Gr. § 231. 1. — 54. Ἀπρίξ. Comp. xv. 68. — 56. Δεικανάσκειν. So ναιετάσκειν in Homer, II. B. 539. For this form see Matth. Gr. Gr. § 199. and comp. Apollonius Rhod. ii. 142. 997. — Ἐπάλλετο. He leaped high for joy. In this case it is Ionic and Doric for ἐφήλετο, imperfect of ἐφάλλομαι. Some translate it, he was agitated with joy, making it the imperfect of πάλλομαι. See the Lexicon Doricum of Portus. — 57. Γελάσας δὲ πάρος. Warton, after admiring the sublimity of the poet, adds: "We have been terrified at the marvellous achievements of the infant Hercules. But here our sensations

become mixed. While he throws the serpents at his father's feet, we have still a shade of terror on our minds; but his engaging manner, so natural to his age, recalls our preconceptions of the child, and tempers our fear with the feelings of affection."

59. Ποτὶ σφέτερον. The other she took to her breast, the fretful Iphiclus, withered through terror, i. e. pale, the blood having left his cheeks. Homer, II. K. 376. has χλωρὸς ὑπαὶ δέου, which means the same thing. See Kuster on Aristophanes, Thesm. 853. Thus Virgil, Æn. vii. 518. "Et trepidæ matres pressere ad pectora natos." — 61. Τὸν ἄλλον. Comp. vii. 36.

63. Ὅρνιχες τρίτον ἄρτι. The cocks now for the third time chanted (i. e. proclaimed) the last of twilight. — 65. Χρέος νεοχμὸν. The strange affair.

67. Μηδ', εἴτι θεοὶ. Comp. Homer,

Αἰδόμενος ἐμὲ κρύπτε· καὶ αἷς οὐκ ἔστιν ἀλύξαι  
 Ἀνθρώποις ὃ τι Μοῖρα κατὰ κλωστήρος ἐπείγει,  
 Μάντι Εὐηρεῖδα, μάλα σε φρονέοντα διδάσκω. 70  
 Τῷς ἔλεγεν βασίλεια· ὃ δ' ἀνταμείβετο τοίως·  
 Θάρσει, ἀριστοτόκεια γύναι, Περσῆϊον αἶμα.  
 Ναὶ γὰρ ἐμὸν γλυκὺ φέγγος ἀποιχόμενον πάλαι ὄσσαν,  
 Πολλαὶ Ἀχαιϊάδων μαλακὸν περὶ γούνατι νῆμα  
 Χεὶρὶ καταστρέφοντι, ἀκρέσπερον αἰδίοισαι 75  
 Ἀλκμήναν ὀνομαστί· σέβας δ' ἔσῃ Ἀργεῖαισι.

Il. A. 85. — 68. Καὶ ὡς οὐκ. Constr. Καὶ διδάσκω σε, μάντι Εὐηρεῖδα, μάλα φρονέοντα, ὡς οὐκ ἔστιν, &c. And I teach thee, o prophet, son of Evers, though thou art very wise, that it is not permitted men to avoid whatever Fate hastens on her spindle. Orph. Argon. 107. Ἄλλ' οὐκ ἔστ' ὑπαλύξαι, ἃ δὴ πεπωμένα κείται. Meineke reads καὶ ὡς οὐκ, not even thus indeed, i. e. εἰ καὶ τις κρύπτει. — 69. Κλωστήρος. Virgil, Georg. iv. 349. "devolvunt pensa fusis." Comp. Aristophanes, Ran. 1345. Apollonius Rhod. iii. 255. — 70. Μάντι Εὐηρεῖδα. The final of μάντι is to be elided. Comp. xv. 149. Th. Briggs would read, ὦ Εὐηρεῖδα; Meineke, Εὐηρηῖδα. See Hermann, Elem. D. M. p. 55. and Damm, Lex. Homer. v. Τειρεσίας.

72. Θάρσει. After this verse the following words are inserted in the Vatican MS. Θάρσει· μελλόντων δὲ τὸ λαῶν ἐν φρεσί. Valckenaër completes the Hexameter by adding βάλλε. Dahl and Kiessling consider this, as well as the line cited under vs. 50., a spurious interpolation.

73. Ναὶ γὰρ ἐμὸν. Polyphemus also swears by his eye, Idyl xi. 53. The blindness of Tiresias was inflicted as a punishment. Comp. Callimachus, H. Lav. Pal. 91. Propert. iv. 9. 57. Ovid, Met. iii. 323. — 75. Ἀείδουσαι. Monsieur Guys, Voyage Littéraires de la Grèce, speaking of the modern Greek

women, observes: "They love fables and romances: the matrons are fond of relating, and the young women plume themselves on their adroitness in repeating, those they have learned, or can compose from such incidents as happen within their knowledge. Those stories are told, and ditties chanted, during the occupation of spinning or embroidery. The latter, indeed, is the chief employment of the Greek women. Those who follow it for a maintenance are employed in it from morning till night." "The prophecy of old Tiresias," says Polwhelse in a note on this passage, "has been fulfilled in its most literal application." In the same note he remarks: "Of all the heathen writers of antiquity, who have assumed the style and manner of the prophet, the poet Seneca is the most happy in his oracles. The following prediction is clear and beautiful: it is free from all oracular ambiguity:

'Venient annis sæcula seris,  
 Quibus Oceanus vincula rerum  
 Laxet, et ingens pateat tellus,  
 Tethysque novos detegat orbes;  
 Nec sit terris ultima Thule.'

Medea, ii. 375.

No one will hesitate in the application of these lines to the discovery of America. Yet they were written nearly fifteen hundred years before that event took place."

Τοῖος ἀνὴρ ὃδε μέλλει ἐς οὐρανὸν ἄστρο φέροντα  
 Ἀμβαίνειν τεὸς υἱός, ἀπὸ στέρνων πλατὺς ἦρας,  
 Οὐ καὶ θηρία πάντα καὶ ἀνέρες ἡσσιονες ἄλλοι.  
 Δώδεκά οἱ τελέσαντι πεπρωμένον ἐν Διὸς οἰκῇν 80  
 Μόχθως· θνατὰ δὲ πάντα πυρὰ Τραχίνιος ἐξεῖ.  
 Γαμβρός δ' ἀθανάτων κεκλήσεται, οἱ τὰὺ ἐπῶρσαν  
 Κνώδαλα φωλεύοντα βρέφος διαδηλήσασθαι.  
 \*Ἔσται δὴ τοῦτ' ἄμαρ, ὅπανίκα νεβρὸν ἐν εὐνᾷ  
 Καρχαρόδων σίνεσθαι ἰδὼν λύκος οὐκ ἐβλήσει. 85  
 Ἀλλὰ, γύναι, πῦρ μέν τοι ὑπὸ σποδῷ εὐτυχον ἔστω,  
 Κάγκανα δ' ἀσπαλάβω ξύλ' ἐτοιμάσας, ἣ παλιούρα,  
 \*Ἡ βάτω, ἣ ἀνέμω δεδονημένον αὖτον ἄχερδον·

77. Τοῖος. "Talis," "tantus." Hesychius interprets it οὕτως ἀγαθός. See Ernesti on Callimachus, H. Del. vs. 27. and comp. Xenophon, Mem. ii. 1. — Ἐς οὐρανόν. Virgil, Ecl. v. 56. "Candidus insuetum miratur limen Olympi, Sub pedibusque videt nubes et sidera Daphnis." — 78. Ἀπὸ στέρνων. A hero broad in his breast, a broad-breasted hero. Comp. Homer, Il. B. 479. — 79. Οὐ καὶ. By whom shall be worsted, &c. "Shall many men and many monsters slay." *Fawkes.*

80. Δώδεκά οἱ τελέσαντι. Constr. Πεπρωμένον ἐστὶ οἱ τελέσαντι δώδεκα μόχθους, οἰκεῖν ἐν οἴκῳ Διός. Theocritus supplies this ellipsis elsewhere. Comp. Matth. Gr. Gr. § 380. obs. 5. Seneca, Herc. Œt. 1977. — 81. Θνατὰ δὲ πάντα. And all his mortal part the Trachinian pyre shall take away, i. e. the pyre on Œta, a mountain of Thessaly. It is called Trachinian from Trachin, a city of Thessaly built by Hercules. Comp. Spanheim on Callimachus, H. Dian. vs. 159. and Hemsterhuis on Lucian, tom. i. p. 112.

84. Ὅπανίκα. Virgil, Ecl. v. 60. "Nec lupus insidias pecori," &c. Ecl. iv. 22. "Nec magnos metuent armenta leones." Comp. Hesiod, Ἔργ.

90. seqq. Warton thinks both poets must have borrowed from Isaiah, xi. 6. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid." Comp. lxxv. 25. — 85. Καρχαρόδων. Sharp-toothed. Homer and Hesiod use the form *καρχαρόδους*. Comp. Il. K. 360. N. 199. Theogn. vs. 180.

86. Ἐτυκον. Ready prepared. This rare form of *εὐτυκτος* occurs also in Æschylus, Suppl. 952. — 87. Κάγκανα. Dried. Comp. Homer, Il. φ. 364. — Ἀσπαλάβω. The Rose of Jerusalem. Comp. iv. 57. — Παλιούρα. A sort of thorn-tree, the "Rhamnus Paliurus" of Linnæus. It may be the plant which is cultivated in gardens under the name of *Christ's thorn*. Of this is supposed to have been made our Saviour's crown, when he was led to crucifixion. Comp. Theophrast. H. Pl. iv. 3. Diosc. i. 121. Spreng. i. 83. 162. — 88. Βάτω. The "Rubus fruticosus" of Linnæus; the *bramble*, or *blackberry bush*. Comp. i. 132. — Ἀχερδον. The *αχερδος* is thus explained in the Etym. Mag. p. 181. 3. Ἀχερδος, ἣ ἀγρία ἐπιος· αχερός τις οἶσα, ἣ δυσχερὴς ταῖς χερσὶ λαβεῖσθαι καὶ πλεονασμοῦ τοῦ δ, αχερδος, ὡς δειλῶ,

Καῖε δὲ τῶδ' ἀγρίαισιν ἐπὶ σχίζαισι δράκοντες  
 Νυκτὶ μέσα, ὅκα παῖδα κανὴν τεὸν ἤβελον αὐτοί. 90  
 Ἴρι δὲ συλλέξασα κόνιν πυρὸς ἀμφιπόλων τις  
 Ῥιψάτω εὖ μάλα πᾶσαν ὑπὲρ ποταμοῖο φέροισα,  
 Ῥωγάδας ἐς πέτρας, ὑπερούριον ἄψ δὲ νέεσθαι  
 Ἀστρεπτος· καθαρῶ δὲ πυρώσατε δῶμα Δεελῶ  
 Πρᾶτον· ἔπειτα δ' ἄλεσσι μεμιγμένον, ὥς νενόμισται, 95  
 Θαλλῶ ἐπιρραίνειν ἐστεμμένον ἀδλαδὲς ὕδωρ·  
 Ζηνὶ δ' ἐπιρρέξαι καθυπερτέρῳ ἄρσενα χοῖρον,  
 Δυσμενέων αἰεὶ καθυπέρτεροι ὥς τελέθοιτε.  
 Φᾶ, καὶ ἐρώησας ἐλεφάντινον ὄχρετο δίφρον  
 Τειρεσίας, πολλοῖσι βαρὺς περ ἐὼν ἐνιαυτοῖς. 100  
 Ἡρακλῆς δ' ὑπὸ ματρὶ, νέον φυτὸν ὥς ἐν ἀλωᾷ,

δεῖδω. It occurs in Homer, *Odyss.* II. 10. where it is generally explained as a thorn; black-thorn: so in Sophocles (*Ed. Col.* 1596. where some translate it a wild pear-tree. *Comp.* *Spreng.* i. 25. and *Sotion* on *Cassianus Bassus*, *Geopon.* viii. 37.

91. Ἴρι. *Comp.* xviii. 39.—92. *Εὖ μάλα.* *Very carefully.* See *Schæfer* on *Bos*, *Ellips.* p. 223. The most powerful of all incantations was, they supposed, to throw the ashes of the sacrifice backward into the water. Thus *Virgil*, *Ecl.* viii. 101. "Fer cineres, Amarylli, foras; rivoque fluenti Transque caput jace: ne respexeris."—93. Ῥεῖσσι. *Reiske* interprets this "ultra terminos ditionis tue;" *Valckenaër*, "ad fabra venti secundi;" *Kiessling* "in ventum secundum." The last named editor thinks vs. 92, 93. may be thus constructed: Ῥιψάτω ὑπὲρ ποταμοῦ, φέρουσα ἐς Ῥωγάδας πέτρας, i. e. over the river that they might be carried away by the wind. In place of ὑπερούριον, however, he ingeniously conjectured ὑπὲρ ὅμων, which corresponds with the "trans caput" of *Virgil*.—94. Ἀστρεπτος. The in-

junction not to look back, was usual in such cases. See the commentators on *Virgil*, l. c. and *Georg.* iv. 487.—Καθαρῶ Δεελῶ. *Tibullus*, i. 5. 11. "Ipse ter circum lustravi sulfure puro." On which see *Bronkhius*. *Comp.* *Silius Ital.* iii. 181.—Πυρώσατε. Thus *Virgil*, *Æn.* i. 704. "flammis adolere Penates."

96. Ἐστεμμένον. Put thick upon it. "Ἐστεμμένον ὕδωρ θαλλῶ, says *Hermann*, exquisite dictum puto de aqua ubique adhærente foliis rami: nam στέφειν proprie est nostrum stopfen, ("to constipate," "fill;") inde fere est ac "congerere," ut *Æsch.* *Sept. c.* Th. 60." *Comp.* *Homer*, *A.* 471. Θ. 232.—97. Ἐπιρρέξαι. Supply *lepd*. The verbs *δρᾶν* and *ποιεῖν* are used in the same manner. So also "facere" in Latin, as in *Virgil*, *Ecl.* iii. 77. *Homer* supplies the ellipsis, *A.* 147.

99. Ἐρώησας. Having withdrawn his ivory car. Ἐρωεῖν is used actively also in *Idyl* xiii. 74. and in *Homer*, *Il.* N. 57.

101. Νέον φυτὸν ὥς. A simple and beautiful comparison, much used by the ancient poets. *Theocritus* *seena*

Ἐτρέφετ', Ἀργεῖω κεκλημένος Ἀμφιτρύωνος.  
 Γράμματα μὲν τὸν παῖδα γέρων Λίνος ἐξεδίδαξεν,  
 Τῖος Ἀπόλλωνος, μελεδωνεὺς ἄγρυπνος ἥρας·  
 Τόξον δ' ἐντανύσαι καὶ ἐπίσκοπον εἶναι οἷστῶν, 105  
 Εὐρυτος, ἐκ πατέρων μεγάλαις ἀφνειὸς ἀρούραις.  
 Αὐτὰρ αἰοῖδὸν ἔθηκε καὶ ἄμφω χεῖρας ἔπλασεν  
 Πυξίνα ἐν φόρμιγγι Φιλαμμονίδας Εὐμολπος.  
 Ὅσσα δ' ἀπὸ σκελέων ἔδρυστρόφοι Ἀργόθεν ἄνδρες  
 Ἀλλάλως σφάλλοντι παλαίσμασιν, ὅσσα τε πύκται  
 Δεινοὶ ἐν ἱμάντεσσιν, ἃ τ' εἰς γαῖαν προπεσόντες 111  
 Πυγμαῖοι ἐξεύροντο παλαίσματα σύμφορα τέχνα,  
 Πάντ' ἔμαθ' Ἑρμείω διδασκόμενος παρὰ παιδί  
 Ἀρπαλύκῃ Φανοτῇ· τὸν οὐδ' ἂν τηλόθι λεύσσαν  
 Θαρσαλέως τις ἔμεινεν ἀεθλεύοντ' ἐν ἀγῶνι· 115

to have borrowed it from Homer, *Il.* 2. 56. where Thetis says of her son Achilles: 'Ο δ' ἀνέδραμεν ἔρπει ἴσος, τὸν μὲν ἐγὼ θρέψασα, φυτὸν ὡς γουνῶ ἀλωῆς. "Like some fair plant, beneath my careful hand, He grew, he flourished, and he graced the land." *Pope*. *Comp.* *Idyl* xviii. 29. *Homer*, *Odys.* 2. 175. *Euripides*, *Hec.* 20. — Ἀλωῶ. *Comp.* i. 46. — 102. Ἀμφιτρύωνος. Supply υἱός.

103. Λίνος. Linus the younger. See *Vossius* on *Virgil*, *Ecl.* iv. 56. According to others Linus was his instructor in music. *Comp.* *Apollodorus*, ii. 4. 9. *Pausan.* ix. 29. *Diodor. Sic.* iii. 66. — 105. Τόξον δέ. Supply ἐξεδίδαξε from vs. 103. — Ἐπίσκοπον. An unerring shooter of arrows. *Himerius*, *Ecl.* xiv. 3. Καὶ τοξότης ἐπίσκοπος, ὅστις οἷδε καίρια βάλλειν τοξεύματα. *Heinsius* conjectured ἐπὶ σκοπὸν εἶναι διστόν. — 106. Εὐρυτος. *Comp.* *Homer*, *Odys.* 9. 224. seqq. xxi. 32. and *Eustathius* on *Il.* B. 730.

107. Χεῖρας ἔπλασεν. "And shaped his hands the box-tree lyre along."

*Poliochela*. — 108. Φιλαμμονίδας. *Eumolpus* is here said to be the son of *Philammon*, who was the son of *Phæbus* and *Chione*. *Comp.* *Ovid*, *Met.* xi. 317. According to others, the *Eumolpus* who instructed *Hercules*, was the son of *Musæus*, and d'sciple of *Orpheus*. See *Gierig* on *Ovid*, *Met.* xi. 93.

109. Ὅσσα δ' ἀπὸ. *Constr.* Ἐμαθε πάντα ὅσα ἄνδρες Ἀργόθεν ἔδρυστρόφοι, &c. He learned all the devices by which, &c. They are called ἔδρυστρόφοι, because in moving their legs to trip up their adversary, they also turned their haunches. *Theophrastus*, *Char.* 27. Παλαίον δ' ἐν τῷ βαλανείῳ πυκνὰ τὴν ἑδραν στρέφειν. — 111. ἱμάντεσσιν. For ἱμάσι. The cestus is described in *Virgil*, *Æn.* v. 401. seqq.

114. Φανοτῇ. *Strabo*: Πανοπεὺς, ὁ νῦν Φανοτεὺς, ὁμοῖος τοῖς περὶ Λεβαδίαν τόποις. *Comp.* *Homer*, *Il.* B. 520. P. 307. *Odys.* A. 580. *Ovid*, *Met.* iii. 19. and *Heyne* on *Apollodorus*, ii. 4. 9. — τὸν οὐδ' ἂν. Thus *Virgil* says

Τοῖον ἐπισκύνιον βλοσυρῷ ἐπέκειτο προσώπῳ.  
 Ἴππους δ' ἐξελάσασθαι ὑφ' ἄρματι, καὶ περὶ νύσσαν  
 Ἀσφαλέως κάμπτοντα, τροχῷ σύριγγα φυλάξαι  
 Ἀμφιτρύων ὃν παῖδα φίλα φρονέων ἐδίδασκεν  
 Αὐτὸς, ἐπεὶ μάλα πολλὰ θοῶν ἐξήρατ' ἀγώνων 120  
 Ἄργει ἐν ἵπποδότῳ κειμήλια· καὶ οἱ ἀαγεῖς  
 Δίφροι, ἐφ' ὧν ἐέβαινε, χρόνῳ διέλυσαν ἱμάντας.  
 Δούρατι δὲ προβολαίῳ, ὑπ' ἀσπίδι νῶτον ἔχοντα,  
 Ἀνδρὸς ὀρέξασθαι, ξιφέων τ' ἀνέχεσθαι ἀμυχμὸν,  
 Κοσμησαί τε φάλαγγα, λόχον τ' ἀναμετρήσασθαι 125  
 Δυσμενέων ἐπιόντα, καὶ ἱππήσσι κελεῦσαι,  
 Κάστωρ ἱπαλίδας ἔδαιεν, φυγὰς Ἄργεος ἐνθῶν,  
 Ὀππόκα κλᾶρον ἅπαντα καὶ οἰνόπεδον μέγα Τυδεὺς  
 Ναῖε, παρ' Ἀδρήστοιο λαβὼν ἱππῆλατον Ἄργος.

of Dares, *Æn.* v. 378. "Nec quisquam ex agmine tanto Audet adire virum, manibusque inducere cestus."

118. Τροχῷ σύριγγα. To protect the socket of the wheel, i. e. to prevent that part of the wheel in which the axle-tree turns, from striking against the goal. "At the sharp turn with rapid wheels to roll, Nor break the grazing axle on the goal." *Fawkes*. Nestor in Homer, *Il.* Ψ. 338. seqq. very particularly cautions his son against an accident of this kind. Comp. Horace, *Od.* i. 1. 5. In ancient times the goal was a large trunk of an oak, or pine-tree, erected at the extremity of the course, about a cubit in height, and supported on each side by two white polished stones. See Homer, l. c. and Menard, *Mœurs des Grecs*.

121. Καὶ οἱ ἀαγεῖς. The meaning of the passage is this: His chariots, which were so old, that the reins were worn by time, had never been broken in the race; so skilful was he in the art of driving.

125. Λόχον τ' ἀναμετρήσασθαι. In

making an attack, to estimate the force of a hostile ambush, i. e. to calculate what force an enemy might be able to place in ambush. Τούπ join; ἐπιόντα with λόχον. — 127. ἔδαιεν. See Matth. Gr. Gr. 229. — Φυγὰς Ἄργεος ἐνθῶν. "There is great inconsistency in this passage, which nobody, that I know of, has observed, or tried to remedy. We have no account in history that Castor was a fugitive; but that Tydeus was we have indisputable authority. Comp. Homer, *Il.* Ε. 119. Might I venture to offer an emendation, I would read φυγὰς Ἄργεος ἐνθῶν, and then the construction might be: Castor taught him these accomplishments at the time that Tydeus reigned over the kingdom of Argos, whither he had fled an exile, having received the sovereignty from Adrastus. Thus the passage becomes correspondent with Homer, with good sense, and history; for Tydeus fled from Calydonia to Argos for manslaughter, where he married Deipyle the daughter of Adrastus, and afterwards succeeded him in the kingdom."



Κάστορι ὃ οὔτις ὁμοῖος ἐν ἀμύβεισι πολεμιστὰς 190  
 Ἄλλος ἔην, πρὶν γῆρας ἀποτρίψαι νεότητα.  
 Ὡδὲ μὲν Ἡρακλῆα φίλα παιδεύσατο μάτηρ.  
 Εὐνὰ ὃ ἦς τῷ παιδὶ τετυγμένα ἀγχόδι πατρὸς,  
 Δέρμα λεόντειον, μάλα οἱ κεχαρισμένοι αὐτῷ.  
 Δεῖπνον δὲ κρέα τ' ὅπτα, καὶ ἐν κανέῳ μέγας ἄρτος 195  
 Δωρικὸς, ἀσφαλέως κε φυτοσκάψον ἄνδρα κορέσσαι.  
 Αὐτὰρ ἐπ' ἅματι τυννὸν ἄνευ πυρὸς αἴνυτο δόρπον.  
 Εἵματα ὃ οὐκ ἀσκητὰ μέσας ὑπὲρ ἔννυτο κνάμας.

[Λίπει τὸ τέλος τοῦ παρόντος Εἰδυλλίου.]

*Fawkes.* Comp. the Scholiast on Homer, l. c. Apollodorus, i. 8. and Munc-ker on Hyginus, Fab. 69.

132. Παιδεύσατο. *Had him instructed.* The Latin translator renders this incorrectly "edocuit." Comp. vs. 101. Hesychius: Ἐπαιδεύσατο τὸν υἱὸν ὁ πατήρ ἔπαιδεν δὲ διδάσκαλος.

133. Εὐνὰ ὃ ἦς. Comp. ii. 90. —

134. Δέρμα λεόντειον. Virgil, *Æn.* vii. 87. "Pellibus incubuit stratis, somnoscque petivit." For the very ancient custom of sleeping on skins, see Cerda on this passage of Virgil. Hence the Latin verb "dormire" is derived: ἀπὸ τοῦ δέρματος. See Vossius, *Etym.* v. "Hecunteris."

135. Ἄρτος Δωρικὸς. Coarse bread like those cakes which the Athenians called *πίλανοι*. Schol. on Apollonius Rhod. i. 1077. Φησὶ δὲ τοὺς ἀκαθάρ-τουν καὶ εὐτελεῖς ἄρτους, οὗς δὲ Θεόκρι-τοι Δωρικούς φησιν. — 136. Ἀσφαλέως.

*Certainly sufficient to satisfy, &c.* The dinner of Hercules became proverbial. Comp. Aristophanes, *Vesp.* 60. Ran. 62. Av. 1689. Pac. 741. and Apol-lodorus, ii. 4. 4. Alciphron, iii. 38. makes mention of a certain Phrygian, who could eat as much as four la-bourers.

137. Ἐπ' ἅματι. *At the close of the day.* See Gronovius on Lucian, tom. i. p. 358. Ἐπ' ἅματι in Homer, *Il.* E. 28. is explained by the Scholiast ἐν μᾶ ἡμέρᾳ. Comp. *Il.* T. 229. Hesiod, *Εργ.* 43. Τυννὸς is a Doric word synonymous with *μικρός*. — 138. Οὐκ ἀσκητὰ. *Not ornamented.* Ἀσκητὸς is an epithet usually applied to rich and splendid garments. Comp. Ho-mer, *Il.* E. 179. The garments of Hercules were *unadorned* and reached midway between the knee and the ankle. — Ἐννυτο. See Matth. Gr. Gr. § 233.

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